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Paetry.

"GOD'S FINANCIAL SYSTEM."

BY "PROXY."

One tenth of ripened grain, One tenth of tres and vine; One tenth of all the yield From ten tenths' rain and shine.

One tenth of lowing herds That browse on hill and plain; One tenth of bleating flocks, For ten tenths' shine and rain.

One tenth of all increase From counting-room and mart; One tenth that science yields, One tenth of every art.

One tenth of loom and press. One tenth of mill and mine; One tenth of every craft Wrought out by gifts of Thine.

One tenth of glowing words That golden guineas hold; One tenth of written thoughts That turn to shining gold.

One tenth! and dost Thou, Lord, But ask this meagre loan, When all the earth is Thine, And all we have Thine own? -Churchman.

Communications.

For The Messenger. WHAT ARE WE GOING TO DO ABOUT IT?

This great missionary work of ours, of which so much has been said on the floor of Synods and Classes, as well as in the MESSENGER! If we have any right to exist as a distinct organization of Christian people, involving as such organization does, a vast expenditure of means and labor, then there must be a specific work for us to do, which we are bound to do, with all our might.

of our Lord, are, in this transition period, the organs of the Church Catholic, which, in its ideal character as the kingdom of God. is seeking to realize itself in the world, and they, each and all, accomplish their mission in this grand service, only as they do vigorously, to the best of their ability, the part providentially assigned to them.

Assuming now, the right to exist as an culiar circumstances, the spiritual care of a thousands of Germans of the same faith now reached by us than any other organization As things are with the larger part of the and faith of the Heidelberg Catechism as their most precious spiritual legacy, with all

like-minded in these particulars.

Now, to say nothing for the present, of the continent of Europe, our English-speaking people are going, in large numbers annually, into every State in this great Union, where, for lack of the peculiar teaching and they are not only lost to us as a denomination, but, in very many instances, lost to the Church itself.

Without doubt, it is largely for this special episcopal supervision that ecclesiastical organizations exist—that these scattered members of the fold may be followed, watched over and provided for, until by proper congregational organization they can, measurably take care of themselves. In fact, does not the Church, through her proper organs, virtually engage to do this very work, when she formally receives members into her com-

When, therefore, her children go into other parts, ought she not to be already there to receive them, or at least to go with them, or at the very least, provide for an occasional pastoral visit by some missionary preacher assigned to this special work?

When then to this, you add, that there are thousands of our people coming annually from Europe, into the towns and country districts of every State in our Union, from Maine to Texas and from Ocean to Ocean, who are absolutely destitute of all spiritual care and teaching, and exposed to the terrible temptations to worldliness and scepticism that confront them in their new homes, does not this fact develop an additional, tremendous responsibility as attaching to our Church, which owes its existence entirely to the liberality and care of their Reformed brethren whom they left behind in Europe, best men of the ministry, that they might enjoy in a foreign land, the spiritual privileges to which they had been accustomed at home, and which we have inherited from them? There is a debt of gratitude resting upon us that we can never fully pay, but which we ought to be forever longing to pay, by doing for those who come among us from abroad, the same good work their spiritual ancestry did for our fathers and through them for us.

When, besides these considerations, we take into account the other side of our special work, by the teaching and propagation of Christianity in its full Christological character, giving conspicuous prominence to facts and truths, which of late years have been unduly depressed, holding up the Divine-Human Person of the Lord, as the sum and substance of the Christian Religion; the Church as His Mystical Body, and thus the home of His continual presence and power among men; the written word, our only rule of faith and practice, as of present ever-living inspiration; the Holy Sacraments as the appointed channels for the communication of All the existing organized bodies of Christhese truths (which have well-nigh fallen out gress. Congregations, 2. Outposts, 2. tians claiming to belong to the mystical body of the faith of this generation), to their pro- Members, 129. Baptisms, 3. Additions, in the peninsula, with the view of organizing per place and rightful authority in the Gos- 17. S. S. Scholars, 85. Value of Church ral interests of our Protestant Christianity, then surely we cannot effectually and successfully do this great work, except as we multiply our congregations and our ministry, that thus we may possess the opportunity of "Faith once delivered to the saints." integral portion of the Church, we say, that, it is not mainly through the press, by books will need help from the Church a few years in the Providence of God, as seen in our pe- and tracts and papers, but by the voice of longer. Appropriation last year, \$300. This the living minister, that this great work is year, \$250. Pastor, Charles G. Fisher. certain population, including not only the to be accomplished. The larger part of our original Reformed immigration, and the people, through and by whom these teachings must propagate themselves, and filter by hearing," "but how shall they hear people referred to-inspired with the genius without a preacher? And how shall they preach, except they be sent?"

Now the sum of the whole matter is this: spiritual manhood begins, they can only be realize the Kingdom of God on earth, can priation for the new mission, \$150.

properly and successfully cared for as re- | be accomplished by us only as we largely ingards their religious life, by those who are crease the number of our ministers, and by our missionary activity and zeal, we plant our congregations all over this great council S. S. Scholars, 100. Value of Church Prothe immense influx of Reformed people from try. This very clearly is the responsibility perty, \$2000. Debt, \$250. Benevolence, resting upon us as a Church, and the sooner usages under which they have grown up, dicea, may say, "Because thou art lukewarm, largest ever held in the history of the conand neither hot nor cold, I will spue thee out of my mouth."

As a Church, we must do our work; or moved from its place, and we cease to exist. In view of these things, the question comes up before us with tremendous emphasis, S. great vocation of ours?

P. S. From the Report on the State of Religion adopted by the late Synod of the United States at Lebanon, we learn, that for, the last year, the Benevolent Contributions amounted for all purposes to \$19,893. The the number of members, gives the sum of 30 cents and 3 mills as the average gift of each member. If divided by the entire membership (103,371), the result is about 19 cts. per member. These figures speak for themselves, and should furnish food for reflection to ministers and people, with a view to remedy a state of things not only disgraceful to us as a Church, but most certainly criminal and unchristian in the highest degree.

The Synod of the United States is the oldest and largest and wealthiest organization in our communion. What will the showing be, when we get the Reports of the younger, weaker and less wealthy Synods?

REPORT OF THE SUPERINTENDENT OF MISSIONS.

[Continued].

Sharon.—The Sharon charge in Mercer county was taken under the care of the Board as a mission, in accordance with the request of the Board of Missions of the Pittsburgh Synod. Its pastor had the charge of it for a number of years without the necessary support. He had to depend on the help of his friends to keep his family. The congregation was also involved in financial difficulties, which interfered with its prosperity. Accordingly, help was extended to it to the amount of \$100, which was thankfully received, and proved to be of material account in encouraging pastor and people. Since the congregation came under the care of the Board, it has been doing well. Members, 135; Additions, 22. Value of Church Property, \$4,000. Appropriation for coming year, \$100. Pastor, F. P. Hartmetz.

Virginia. Winchester .- The statistics of this mission, as compared with those of previous His grace—if as regards the restoration of years, shows an encouraging degree of prowas reduced \$225 during the year. Benevolence, \$33. Local objects, \$567. The affairs of this congregation are conducted economy. It is being gradually strengthened For a useful work in the Valley of Virginia. It

Middlebrook.—The two congregations con- 2. Additions, 15. S. S. Scholars, 40, stituting this mission, under the Rev. A. J. most of whom are from families not belong-Whitmore, became self-sustaining during the coming to our country, but multitudes of out into the surrounding Christian communi- year. The pastor, believing that he could local purposes, \$200. The congregation other people also, who can be more readily ties, cannot be reached by Books or Reviews strengthen and still further consolidate his still worships in a rented hall, which is a or Messengers, but must be instructed from charge, as well as occupy several important -this is very evidently part of the work we the pulpit by men thoroughly qualified for missionary points in the vicinity, resigned, It needs very much a house of its own have to do in behalf of the kingdom of God. the work. "Faith," says St. Paul, "cometh and a call was extended to his brother, Rev. Until this is secured, it is not likely that S. L. Whitmore, who became the pastor in June last, and has encouraging prospects of themselves with the mission. They prefer usefulness before him. Additions during the waiting till they have more tangible eviyear, 17. Baptisms, 11. S. S. Scholars, dence, that the enterprise is to be permatheir traditions on the side of sacramental the work committed to us, namely, the spir- 117. Mr. Whitmore has entered upon his nently established. Thus far, some few grace and Christian nurture, and all their itual care and teaching of a certain popula- new field of labor with true missionary zeal. gifts have been forwarded to the treasurer memories and associations and feelings tion, and the propagation of the Faith as He preaches at three points, at one of which for the erection of a chapel, but not in such bound up in the rite of Confirmation, as the held by us, a precious deposite from and a new congregation is to be organized and a time, when spiritual childhood ends and for the Church universal, as she struggles to new church erected before long. Appro- purchasing or building. The pledges made

\$24 65. Local objects, \$375.17. The miswe come to recognize and act under it, the sionary reports, that services were held during better; otherwise the Lord in His just indig- the season of Lent, and every evening during nation, as in the case of the Church of Lao- holy week. The Easter communion was the gregation. The interest in these services drew many nearer to God. In July last, the congregation celebrated the tenth anniverour candle stick will most certainly be re- sary of its organization. The services are represented as being of an interesting and profitable kind. An effort is in progress to liquidate the remaining debt on the church. what are we going to do as regards this Appropriation last year, \$300. This year, \$275. Pastor, E. H. Dieffenbacher.

Maryland.

Cumberland .- Members, 150. Baptisms, 6. Additions, 6. S. S. Scholars, 150. Benevolence, \$30. Local objects, \$800. The church property is worth from \$7000 to number of members is given as 65,607, and \$8000, with a debt of \$500. No reduction of unconfirmed members, as 37,764. The of the debt during the year. The mission is amount of money contributed divided by making slow but steady progress. The Sunday school is in a prosperous condition and promises well for the future. The holy days were observed with much interest and profit to the people, and the number of communicants exceeded those of previous years. The missionary has established a small mission at Keyser in West Virginia, which he visits from time to time. Appropriation last year, \$250. This year the same. Pastor, F. R.

Frostburg .- A few years ago this congregation supported its own pastor, but it fell upon evil times, and it was no longer able to maintain itself. Its members, being mostly miners, could do nothing for the church. Its pastor made many sacrifices to keep his flock together. In order to prevent the dispersion of its members, the Classis of Somerset declared it a mission, and placed it as such under the care of the Board. It agreed to pay through the Board for its support for one year \$600. This accomplished the desired result, and saved the church from great distress, if not from entire dis integration It is understood, that it will now need no further appropriation. It is German and English, and a well ordered congregation, with a membership of over 200 and a large Sunday-school. Its members are liberal when they have work. Pastor, John Ruhl.

Ridgely, Caroline Co.-Organized over a year ago by Rev. E. H. Dieffenbacher, and served by him until recently. Rev. H. King was authorized to visit and explore this flock last spring, with the view to a permanent settlement, if he desired it. He served the charge two months, and then withdrew, believing he could be more useful in some other part of the Church. The Rev. Joseph Hannabery was commissioned to take his place. He has entered upon his work in faith and hope. At present, he serves only one organized congregation, the one in Ridgely, but he expects to spend much of his time in preaching at other points other churches in the future. It is believed, pel system, we have a vocation for the gene- Property, \$7700. Debt on parsonage, \$675, that missionary efforts in this section of country will be attended with encouraging results in the course of a few years. The congregation has not yet commenced to with a commendable degree of system and build the house of worship which it has in contemplation. Members, 48. Baptisms, preaching in its fulness and integrity the by emigration from the North, and is doing 4. Additions, 10. Appropriation, \$300. Pastor, Joseph Hannabery.

District of Columbia.

Washington .- Members, 35. Baptisms, ing to the church. Amount collected for serious difficulty in the way of its progress some families will be willing to connect amounts as to justify a forward movement in for this purpose by the Synods and Classis | ain. - A. Fuller.

of Maryland, should be promptly met and St. John's, Wyoming, Kent Co.-Mem- paid. The mission is an expensive one, and true economy dictates, that it should be placed in a position to become self-supporting, at as early a date as possible. When, however, it has once reached that point, it will be a monument to the honor of the Reformed Church, in which her children, from different parts of the country, will find a spiritual home in years to come. But, before this is consummated, much faith, good works and almsgiving, along with the hearty sympathy and co-operation of the Church, will be needed. Pastor, Dr. G. B. Russell. Appropriation last year, \$1200. This year,

Emporia.- During the past year the Rev. L. C. Edmonds, already residing in Kansas, was commissioned to labor at Emporia and vicinity. He was able to devote only a part of his time to the work of preaching and making explorations. He reports, that we have many members living in the State of Kansas, and a wide field for missionary labor. He has preached at different points, and, to some extent, explored the country, but has confined his labors mostly to Emporia, where we have enough members to form a respectable congregation. They have not, as yet, been organized. They wish a missionary who will devote all his time to the work. The missionary labors under great disadvantage, for the want of a suitable place of worship, being, thus far, under the necessity of holding his services in other churches at unseasonable hours. Appropriation, \$200.

California.

Salem, Napa City.—This mission has had much to encounter from the outside world, to whom the gospel is a savor of death unto death, and not of life unto life. It has, however, maintained its ground, and the rember; have remained faithful to the work committed to their hands. The present pastor has been for more than a year in the charge, and has not been without encouragement in his work. He instructs a class weekly throughout the year, which is well attended. The local expenses of the church were increased during the year by street improvements, to meet which a children's festival was held, which assisted materially in paying the necessary expenses. The Whitsuntide services were well attended, and produced a favorable impression. The congregation is small, but it has favorable prospects of an increase during the coming year. Members, 24. Baptisms, 10. Additions. 9. S. S. Scholars, 32. Value of church property, \$2800. Debt, \$750. Benevolence, \$6.00. Local objects, \$250. Appropriation last year, \$300. This year, \$200. Pastor, J. H. Krüger.

San Francisco.- In addition to the mission at Napa, we have two other churches in California, one at Stockton and the other at San Francisco, which are self-supporting and doing well. Their pastors have not confined themselves to their own congregations exclusively, but have sought to extend the Church in the regions beyond. The field, however, is large, and the demand for more laborers has been growing stronger and more urgent. Under these circumstances the council commissioned the licentiate, the Rev. F. L. Woerle, to labor at San Francisco or neighboring places under the direction of the Classis of San Francisco. He was ordained to this work a few months ago at York, by a committee of the Classis of Zion, and is now in the field engaged in his new sphere of labor. He has taken charge of a mission at Alameda, in the vicinity of San Francisco, and the Board has voted him an appropriation of \$100. The demands of this part of our missionary ground will require the services of one or two other missionaries at no distant day. It is hoped that we, as a Church, will be prepared to respond to the call to supply the multitudes of foreign Germans in this far western country with a pure gospel, many of whom are without the ordinary means of grace, and many also without God and without hope in the world.

A man may well bear his cross patiently. whilst on the road to wear his crown.

'Tis one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel foun-

Family Reading.

AT THE BEAUTIFUL GATE.

BY LUCY LARCOM.

Lord, open the door, for I falter, I faint in this stifled air: In dust and straitness I lose my breath; This life of self is a living death; Let me into Thy pastures broad and fair, To the sun and the wind from Thy mountains free

Lord, open the door to me!

There is holier life, and truer, Than ever my heart has found; There is nobler work than is wrought within These walls so charred by the fires of sin, Where I toil like a captive blind and bound-An open door to a freer task In Thy nearer smile, I ask.

Yet the world is Thy field, Thy garden; On earth art Thou still at home. When Thou bendest hither Thy hallowing eye, My narrow work-room seems vast and high, Its dingy ceiling a rainbow dome-Stand ever thus at my wide-swung door, And toil will be toil no more

Through the rosy portals of morning, Now the tides of sunshine flow, O'er the blossoming earth and the glistening sea, The praise Thou inspirest rolls back to Thee Its tones through the infinite arches go; Yet, crippled and dumb, behold me wait, Dear Lord, at the Beautiful Gate.

I wait for Thy hand of healing-For vigor and hope in Thee. Open wide the door—let me feel the sun— Let me touch Thy robe—I shall rise and run Through Thy happy universe, safe and free, Where in and out Thy beloved go, Nor want nor wandering know

Thyself art the Door, Most Holy! By Thee let me enter in.

I press toward Thee with my failing strength; Unfold Thy love in its breadth and length! True life from Thine let my spirit win! To the saint's fair city, the Father's Throne, Thou, Lord, art the way alone,

From the deeps of unseen glory,
Now I feel the flooding light.
O rare sweet winds from Thy hills that blow! O river so calm in its crystal flow! O love unfathomed—the depth, the height! What joy wilt Thou not unto me impart, When Thou shalt enlarge my heart!

To be made with Thee one spirit, Is the boon that I lingering ask. To have no bar 'twixt my soul and Thine; My thoughts to echo Thy will divine; Myself Thy servant for any task.

Life! life! I may enter, through Thee, the

Door--Saved, sheltered for evermore!

WHAT SOCIETY WANTS OF WOMAN.

What society wants of woman in the development of the moral nature is not, of course, the mere augmentation of mannish force, as is sometimes imagined, perhaps. It is not the mere accumulation of any amount of robustness and spirit which already are in the world. Woman's nature is the converse of man's. There is sex in souls, and her moral nature is thinner, more delicate, more intuitive, than man's, having greater prominence in itself and able always to refine, instruct and ennoble his. You do not gain anything by turning the ray of crimson into the ray of blue, or the ray of blue into the ray of gold, in the woven strand of sunshine. The electric light is said to want the red ray, and you know how ghastly white it is in consequence. You do not want to make a woman like another man in her moral nature, but to unfold that which is peculiar to itself, and give it its royal place and power in the world. Sacreta, and I do not wonder that allower; and I do not wonder that allower; and I would give more for a lower in the world. On the other hand, you do not want merely what are called sometimes "the ing here the Prussians and the Gerwholes whole shiploads of furniture, and all the whole shiploads of furniture whol passive virtues"—gentleness and meek- mans are all marching in festival proness and humility and forgiveness and patience. They are all excellent in their place, like "the low, sweet voice, that excellent thing in woman." But it is by the positive force of character beauty and power, which came into in the Lord Himself, reverently be it the government of Prussia when the spoken; in the women who followed Him; in the apostles; in John, in whom the feminine element was so strong, by which Christianity was launched upon the world, by which it has been conse-crated to the faith and the obedience of the millions since.

utmost development of the positive feminine moral force in her spirit and the her life. Conscientiousness, for example. She has that in a far greater extent than man naturally, usually. I do not forget certainly that there have been women who were worse than men, who have been stealthier than assassins, who have been crueler than inquisitors, but it is as the angel form makes a fiercer devil than the man can ever expect to become. A woman's to find Him; science searches after Him nature perverted becomes deadlier than with its lenses, and its face seems like

assist men to live as they ought; to sepulchre, has seen the Lord ever since in king France ever had, Louis the Ninth. It was the sense of righteousness in the Scotch, in the Dutch, in the French, in the German women which upheld the Reformation, and would not let it sink

Then sympathy. Of course this is more native to woman's heart than to man's; she seems unsexed without it. I believe it is reported of a very famous woman in Boston, that once as she was passing a large house by the street side she saw upon it "Charitable Eye and Ear Hospital," and she said, in her sarcasm: "Dear me, I didn't know there was one charitable eye and ear in Boston!" Well, there would not be if it were not for women. Sympathy in woman comes nearest the heart of Christ; sympathy for the erring, for the sick and suffering, for the downtrodden; sympathy even for the sinful if they be penitent. That is the power which she needs to contribute to human society. Her sympathy is the heat ray combined with the light ray in the perfect sunbeam, and whereever it goes there flower charities, asylums, and all institutions of human benevolence spring naturally from it as the flowers from the sod which the sun has warmed, and as the bloom of the orchard on the distant hillsides. More and more this is needed as material interests attract man's thoughts, and absorb to themselves the active affairs of society. Then courage, I think, is a noble fem-

inine grace-courage and self devo-

We are so accustomed to associa-

ate courage with physical strength that we do not often, perhaps, or always think of it as pre-eminently a feminine grace when the feminine nature has been fully unfolded and trained, but it is. The reckless rapture of self-forgetfulness, that which dominates and inspires persons and nations, that which is sovereign over obstacle and difficulty and peril and resistance, it has belonged to woman's heart from the beginning. In the early pagan time, in the Christian development, in mission and in martyrdoms it has been shown, in the mediæval age as well as in our own time, in Harriet Newell and Florence Nightingale, in Ann Haseltine as truly and as vividly as in any Hebrew Hadassah or in any French Joan of Arc. You remember the Prussian women after the battle of Jena, when Prussia seemed trampled into the bloody mire under the cannon of Napoleon and the feet of the horses and men in his victorious armies. Prussian women, never losing their courflung their ornaments of gold jewelry into the treasury of the State, taking back the simple cross of Berlin iron which is now the precious heirloom in so many Prussian families, bearing the inscription, "I gave gold for iron." That is the glory of womanhood—that passion, its forgetfulness, that supreme self-devotion with which she flings herself into the chamiltonia of accurate that is deepended. pionship of a cause that is dear and sacred, and trampled under foot. It is cession under the lindens of Berlin, celebrating, not the memory of Sadowa or of Sedan, but celebrating the memory of the moral grace, the moral young German girl, who has been since the honored and illustrious queen and empress, gave her hand to the German officer. It is a memory of the past, it is a prophecy of the future.

This conscientiousness in woman, this sympathy in woman, this courage What society wants of woman is the and self-devotion in woman, give her her place in the future civilization of world, and glorify the society to which she is born and in which she becomes the mistress. And then the fine, just sensibility, that intuitive discernment of God which brings the grandest theme of the universe into intimate contact with the moral life of mankind, that is the prerogative and privilege of woman. Man hunts after God with his understanding, and fails a man's; but it is because its temper nat-urally is higher, its moral aspiration more supreme.

a blind man trying to help his sight by using a glass eye; logic tries to soar to-ward God, and waves its wooden crutch-

lift them to those higher levels of His sympathy and in His sovereignty, moral attainment, moral beauty and in His power and in His wondrous parapower, which of themselves they will ble; she feels Him in the deepest expernot gain. Woman has been said to be lence of her heart, and then she sees the conscience of the world, and there is a profound truth in that. Her moral the world, in all the creation round intuition is apt to be sweeter and more powerful. It was the startled conscience of a Roman woman that almost held Pilate back from his transcendent her is full of God, and that thought of Cod. crime. It was the conscience of Blanche God, that revelation of God, it is hers of Castile which melted the noblest to make to the world. -Dr. R. S. Storrs.

JESUS EVERYWHERE.

"Where is He that is born King of the Jews?" Matt. ii. 2. Where is He? In the manger, as a helpless infant. On the cross, as a sacrifice for sinners. On the cloud, ascending into heaven. On earth, invisibly partaking in the prayers of even two or three devoutly gathered for His worship. At the right hand of the Father on the throne of universal providential sovereignty. On the throne of Christendom. On the throne of the Gentiles. On the throne of Israel. From every such view of His exaltation let us gather fresh assurance that the purpose and promises of God can never fail; that whatever clouds may hide the sky shall sooner or later be dispelled; that how-ever long the rights of the Redeemer may appear to be relinquished, or denied, or in abeyance, they shall yet be openly asserted and universally acknowledged that He who was born to reign shall reign; that His dominion shall be endless; that the very things which seem to threaten its extinction shall eventually further it. If even the apostasy and casting off of Israel, the chosen race with whom the church of old appeared to be identified, did not prevent its continued existence and progressive growth until the present hour, what disaffection or resistance, personal or national, can now arrest its onward march to universal empire? No! let Betblehem and Calvary, and Christ and Paradise, and Christendom and Jewry all bear witness that what He was born to bring about must come to pass; the day, though distant, shall arrive when the kingdoms of the world are to become the kingdoms of our Lord, and of His Christ; and when the joint hallelujah of angels and men, of the Church on earth and of the Church in heaven, of Jews and Gentiles, shall proclaim the final and eternal answer to the question, "Where is He that is born King of the Jews?"—J. Addison Alex-

ELEGANCE OF HOME.

I never saw a garment too fine for man or maid; there never was a chair too good for a cobbler or a cooper, or a king to sit in it; never a house too fine to shelter the human head. These elements about us, the glorious sky, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools for the housekeeping a little more than they are worth, and sometimes mortgage a house for the mahogany we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness; or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the outside when the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garment, house and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a gorgeousness that all the upholsterers in the world could gather .- Dr. Holmes

A TIRED MOTHER'S VICTORY.

A little timely gentleness sweetens a parent's recollection in after years with a thrill of gratitude; whereas the memory of hasty severity to little ones must bring a pang. This tender story of a mother's experience, published in the Christian Weekly, is a beautiful lesson in itself. The mother had laid her table with great care and pains for a company of distinguished guests, when her little girl accidentally overturned a tureen of gravy on her snowy cloth.

What should I do? It seemed a drop too much for my tired nerves-many drops too much for my table-cloth. I was about to jerk my child down angrily from the table when a blessed influence

held me. I caught the expression on her face such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experi-

enced twenty years before.

lamps were first introduced, and father had bought a very handsome one.

The snow had drifted up against the kitchen windows, so, although it was not night, the lamp was lighted. Mother was sick in bed, up-stairs, and we children were gathered in the kitchen to keep the noise and confusion away from

I was feeling very important helping get supper; at any rate I imagined I was helping, and in my officiousness, I seized that lamp and went down cellar for some butter. I tried to set it on the hanging shelf, but, alas! I didn't give it room enough, and down it fell on the cemented floor.

I never shall forget the shock that it gave me. I seemed almost paralyzed. I didn't dare to go up-stairs, and I was afraid to stay down there, and, to make it worse, I heard my father's voice in the kitchen. He had cautioned us all, again and again, to be be careful of that lamp, and now there it lay smashed to

But his voice seemed to give me the impetus I needed to go up and meet the scolding, or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen, I met father with such a stern look upon his face that I was frightened.

saw there was no need to tell him what had happened. He had heard the crash, and if he didn't, I guess my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed

without a sensation.

As for me, I felt so frightened, so confused and sorry that I could not speak. But upon glancing again at father, I saw the angry look die out of his eyes, and one of tenderest pity take its place.

I doubt not that he saw the same look in my face that I saw in my child's face to-day. In a minute he had lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly! "Never mind, little daughter, we all know 'twas an accident, but I hope you will take a small lamp when you go down cellar again."

Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face, I sobbed as if my heart were breaking. No punishment could have affected me half so much, and nothing can efface the memory of it from my mind.

How I loved my father to-day, as the sight of my own little girl's face brought it all so freshly before me!

Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is mother as I have been helped to-day ?-Methodist Protestant.

THE DEAR OLD FACES.

God does not send strange flowers every year, When the Spring winds blow o'er the pleasant places,

The same dear things lift up the same fair faces.

It all comes back, the odor, grace and hue; Each sweet relation of its life repeated. No blank is left; no looking for is cheated; It is the thing we know.

So, after the death winter it must be, God will not put strange signs in the heavenly places;

The old love shall look out from the old faces. -Christian Register.

ACRES OF PERFUME.

Some idea of the magnitude of the business of raising sweet-scented flowers for their perfume alone may be gathered from the fact that Europe and British India alone consume about 150,000 gallons of handkerchief perfume yearly; that the English revenue from French eau de Cologne of itself is \$40,000 annually, and the total revenue of England from other imported perfume is estimated at \$200,000 each year. There is one great perfume distillery at Cannes, in France, which uses yearly about 100, 000 pounds of acacia flowers, 140,000 pounds of rare flower leaves, 32,000 pounds of jasmine blossoms, and 20,000 of tuberose blossoms, together with an immense quantity of other material used for perfume. Victoria, in New South Wales, is a noted place for the production of perfume-yielding plants, because Now, to live as one wishes, is said to be the rule of children. To live as one ought is the rule of men. And it is the office of women in the world to was last at the cross and first at the cross and first at the support of the foot, draw out the blankets and such plants as the mignonette, sweet vertength, about the foot, draw out the blankets and soiled the foot, draw out the blankets and soiled the foot, draw out the blankets and the foot, draw out the blankets and soiled the foot, draw out the blankets and the foot, draw out the blankets and soiled the foot, draw out the blankets and the foot, draw out the foot, draw out the blankets and the foot, draw out the foot, draw ou

are said to grow there in greater perfection than in any other part of the world. South Australia, it is believed, would also be a good place for the growing of these perfume-producing plants, though they are not yet cultivated there to much extent. The value of perfumes to countries adapted to their production may be gathered from the following estimate of their growth and value per acre, as given in the London (England) Journal of Horticulture. An acre of jasmine plants, 80,000 in number, will produce 5000 pounds of flowers, valued at \$1250; an acre of rose trees, 10,000 in number, will yield 2000 pounds of flowers, worth \$375; 300 orange trees, growing on an acre, will yield, at 10 years of age, 2000 pounds of flowers, valued at \$250; an acre of violets, producing 1600 pounds of flowers, is worth \$800; an acre of of flowers, is worth \$800; an acre of cassia trees of about 300, will at three years of age, yield about 900 pounds of flowers, worth \$450; an acre of geranium plants will yield something over 2000 ounces distilled attar, worth \$4000; an acre of lavender, giving over 3500 pounds of flowers for distillation, will yield a value of \$1500.—Swiss Times.

Christ would have us decided. He would have us willing witnesses; living epistles, known and read of all men. He asks the whole heart; the whole purpose; the whole life; and He well deserves them all. If we are ashamed of His name, or His cause, or His service, or His people here, He will be ashamed of us hereafter.

Useful Mints and Recipes.

SNOW POTATOES. After the potatoes are boiled and steamed off, rub them through a colander, where they will drop below in coiling strings, heaping themselves in a light and airy mass. Serve at once.

WHIPPED CREAM SAUCE. Have a plate full of whipped cream highly flavored, add the beaten whites of two or three eggs, and powdered sugar to the taste. Pile up a pyramid of this in the center of a large platter, and arrange blanc manges, fruit puddings or cornstarch puddings, cooled in cups around it, or pile the puddings in the center of the platter and pour the sauce around. A rich boiled custard can be used as a sauce in the same way.

PATCHING. I shall begin with perhaps the original axiom, that a patch must be rectangular. A round or a "crooked" one will inevitably thrust itself into notice, as it is impossible to match the threads. Then a patch should never be "laid on," but always "set in." To this end, first cut away carefully by a thread all that is in the least worn, and turn back and baste down an even seam all around. The corners may be slashed slightly in a diagonal direction to keep them square. Then to this opening fit the patch exactly, and with the edges turned and basted; and sew it in "over and over" on the wrong side with thread of the same shade and very fine, sewing alternate opposite sides to avoid trouble with the corners. The extra thickness caused by the folded corners of the patch should be cut out after sewing, and a little fine darning added to keep them secure. Now slightly dampen and press on the wrong side, and you have a neat piece of mending which cannot be seen a few feet away. Figures and striped goods must, of course, be carefully matched; heavy woolen fabrics, such as men and boys wear, need not have seams turned, the clean-cut edge being strong enough to hold.—New York Evening Post.

A DIFFICULT TASK MADE EASY. Nothing is more easy to an experienced nurse or more difficult to an inexperienced one than to change the bed linen with a person in bed. Everything that will be required must be at hand, properly aired, before beginning. Move the patient as far as possible to one side of the bed, and remove all but one pillow. Untuck the lower sheet and cross sheet and push them toward the middle of the Have a sheet ready folded or rolled the long way, and lay it on the mattress, unfolding it enough to tuck it in at the side. Have the cross sheet prepared as described before, and roll it also, laying it over the under one and tucking it in, keeping the unused por-tion of both still rolled. Move the patient over to the side thus prepared for him, the soiled sheets can then be drawn away, the clean ones completely unrolled and tucked in on the other side. The coverings need not be removed while this is being done; they can be pulled out from the foot of the bedstead and kept wrapped around the patient. To change the upper sheet take off the spread and lay the clean sheet over the blankets, securing the upper edge to the bed with a couple of pins; standing at

Miscellaneaus.

INDIAN SUMMER.

BY JANE M. READ.

Around the lonely farm-house eaves, Grown old and gray 'neath touch of time, The woodbine clings, with crimson leaves, That blush beneath the autumn rime.

Upon the forest-mantled hills, Here red, there golden glow the trees; The naiad's songs, from rippling rills, In tenor murmurs woo the breeze.

The ocean echoes back the notes, In wild, deep tone of music grand, That, rising from its bosom, floats Afar, o'er all the list'ning land.

Calm Neptune chides each angry wave That landward moves, with sullen roar. All stay their wrath, and lightly lave The long extent of sandy shore

And, purple tinged in sunset light, Far off the mountain headland seems As fair, to our enraptured sight, As blessed islands seen in dreams.

The haughty ships, with wide-spread sails, Toward golden clouds their course pursue, Then, borne away by gentle gales, Pass down the west beyond our view.

Along the winding country road The farmer slowly wends his way, Bears home his final harvest load As sunset glories fade away.

I would that in the mellow light, Of life's mild Indian summer days, Before the darkness of the night, While all is tinged with sunset rays,-

I, too, might wend the homeward road, The labor of a lifetime past, And bear my final harvest load, And sing my harvest home at last.

THE DOG-DAYS.

Dog-days is a term for which we are indebted to the ancient Thebans, who first cultivated astronomy in Egypt, and determined the length of the year by the number of risings of the dog-star, or Si-At the season of the year when this brilliant star rose with the sun their combined influence was supposed to be productive of pestilential heat and all manner of baneful influences. Therefore the Egyptians watched the conjunction of Sirius and the sun with mingled feel-ings of hope and fear, for it foretold to them the rising of the Nile, and was ominous of fruitful crops or divesting Their dog-days extended from the 4th of August to the 14th of September. The rising of Sirius, how-ever, has been accelerated by the precession of the equinoxes during the passage of more than two thousand years, that the corresponding conditions for the ancient dog-days would include them within the 3rd of July and the 11th of August. It will readily be seen that our modern dog-days have no connection with the rising of Sirius or any other star, because no permanent data can be based upon stars whose positions are al-ways changed by the falling back of the equinoctial points. The dog-days refer to a particular kind of weather, which marks about forty days, occurring a month after the summer solstice, and based entirely on that epoch. They simply retain an ancient name, as in many other instances, without retaining its significance. It may seem strange that Sirius, which is seen overhead in midwinter, should be associated with the heat of summer; but it must be remembered that this star is overhead in midsummer in the daytime, though, like the other stars, invisible on account of the

A WONDERFUL NEVADA VALLEY.

Captain Rhodes, of Esmeralda county, who is in this city, is owner of what is known as Rhodes' Salt Marsh, but which is a perfect laboratory of mineral wealth. The valley contains 4,140 acres. It is quite level, and is surrounded on all sides with high volcanic mountains. It is situated about fifteen miles northwest of Columbus. In this little valley is a sufficient amount of salt to supply all the markets of the United States, if not the whole world. A foot or two below the surface is found a solid floor of pure rock salt, as firm and as transparent as ice. Indeed, when the sand that covers the surface is stripped off the salt below bears a very close resemblance to a field of ice. In many places little streams of water bubble through of the mass salt, and very frequently deep pools are found which look just like the air holes in a frozen lake. The salt made at the marsh is perfectly pure. When a tract of ground has been stripped of the surface soil the salt water rises over the bed of rock salt to the depth of a foot or two. Then crystals of salt begin to form on the surface of the water, and as they form they sink to the bottom. If the salt is to be fine, for table use, workmen stir these crystals about with shovels as they settle to the bottom, thus breaking them up. For use in working silver ore

M. Mercer, who has resided a number of years in Province, and had an opportunity of studying the phenomenon, furnished by Derby the following rational upon the staff of a traveler whom he of its surface, and to a ready imaginately obliterate these peculiar adherences to obliterat

coarse salt is as good as fine, and the and curious explanation: The bamboo solid formation may be dug up with picks if necessary, but the loose crystals are more readily handled, and as much salt of that kind is formed as can be disposed of. Not only are there inexhaustible stores of salt in the little valley, but immense stores of borax. This borax is of the finest quality known, and two or three cents per pound more can be obtained for it in Europe than for any other borax sent to that market. Splendid specimens of tincal, or natural crystals of borax, are found in the marsh imbedded in the clay near the surface. Immense quantities of sulphate of magnesia (epsom salt) and sulphate of soda (glauber salt) in a pure state are also found. Nitrate of potassa (saltpetre) is found, but the extent of the deposit is not known. Common potash is found in great abundance, and among the curious specimens to be obtained are what are called "cotton balls" (boreate of lime) and fibrous crystalline borax. Also, there is found an abundance of an unknown mineral. It is something described in none of the books. It does not appear in the shape of crystals, yet has a regular form of its own, presenting the appearance of branches of coral. It is thought that this may be some new salt. A quantity of it will shortly be sent East for examination .- Virginia Enterprise.

SWANS AND SWAN MARKS.

The library of the British Museum contains a thin book of discolored leaves of vellum, entitled "Orders for Swan-Botes, Established by the Statutes for the Realm of England." These "orders" are thirty in number. Then follow the designs, in pen and ink, and in part col-ored, of swan marks used by the proprietors of lands on the Rivers Yare and Waveney, in Norfolk. Every owner's name is written at the side of his mark. Another old extant manuscript, drawn up in the time of Queen Elizabeth, gives representations of swan-marks belonging to proprietors in the Hundred of Wisbeach, Isle of Ely. Another, of the same reign (found in the muniment room of Losley House, Surrey,) is a roll containing delineations of swan-marks belonging to different owners in that county. In the same reign also appeared a "Table of Swan Laws, established and decreed by the commissioners assigned by virtue of Her Majesty's Commission of Swanning-Mote." A collection of swan-marks for the river Thames was drawn up in the time of James I. At the Strawberry Hill sale, in 1842, two old vellum books were sold containing nearly 900 representations of swan-marks. The mark is cut in the skin on the beak or mandible with a sharp knife or other instrument, or else branded with a hot iron. It is arranged in any one among a multitude of fanciful forms, representing annulets, chevrons, crosses, diamonds, crescents, initials, and what not. Sometimes it bears reference to the heraldic arms of, or the office borne by, the owner. Marks are mostly cut on the upper surface of the upper mandible. The early Kings had different swan-marks, according to taste. Her present Majesty, Queen Victoria, has, or had, a mark consisting of five nicks or cuts, two longitudinal and three transverse. There is a Master of the Royal Swans, a court officer, the real work being done by a swanherd, appointed by the Lord Chamberlain for the time being. Lord Buckhurst was at one period Master of the Swans for Surhe had a swannery. A Cecil, whose son was afterward the great Lord Burleigh, and whose two grandsons founded the noble Marquisates of Exeter and Salisbury, was Swan-master under Henry and the liability to vengeance are only in the male members of the family. The price of ransom is very high, amounting to fifty camels, a mare, a black slave and a gun. Another Arab custom which we learn from the same source of causting the case in the percentage of oxygen becomes of grave importance when the deficiency, as is usually the case, is made up of less beneficial elements.

An Inch of Rain.—In Lieutenant Maury's 'Physical Geography of the Sea," there bury, was Swan-master under Henry VIII., and Bailiff of Whittlesea Mere in the country.-London Society.

THE RATS IN BRAZIL.

From time to time in all parts of Brazil the plantations are subject to the depredations of armies of rats that issue from the forests and consume everything edible that comes in their way. During a recent excursion in the Province of Parana, Mr. Derby found an almost universal lack of corn throughout the Province, due to such invasion of rats, by which almost the entire crop of last year had been destroyed. This invasion, or plague as it is called, is said to occur at intervals of about 30 years, and to be simultaneous with the drying of the taquara, or bamboo, which everywhere abounds in the Brazilian forests. popular explanation is that every cane of bamboo sprouts with a grub, the germ of a rat, within it, and that when the bamboo ripens and dies the germ becomes a fully developed rat and comes out to prey on the plantations. An educated and observant Englishman, Mr. Herbert

and curious explanation. intervals of several years, which doubtless vary with the different species. The period for the species most abundant in Parana is 30 years. The process, instead of being simultaneous, occupies about five years, a few of the canes going to seed the first year, an increased number the second, and so on progressively till finally the remaining and larger por-tion of the cane seeds at the same time. Each cane bears about a peck of edible seed, resembling rice, which is very fat and nourishing, and is often eaten by the Indians. The quantity produced is enor-Indians. The quantity produced is enormous, and large areas are often covered to a depth of five or six inches. After seeding, the cane dies, breaks off at the root, and falls to the ground, the process of decay being hastened by the borings of larva which live upon the bamboo and appear to be particularly abundant at seeding time. These larva have doubtless given rise to the story of the grub developing into a rat. New canes spring up from the seed, but require seven or eight years to become fit for use, and 30 to reach maturity. With the sudden and constantly increasing supply of nourishing food for a period of five years, the rats and mice both of native and imported species, increase extraordinarily in numbers. The fecundity of these animals is well known, and the result after four or five years of an unusual and constantly increasing supply of excellent food and in the absence of enemies of equal fecundity, can readily be imagined. The last of the crop of seed being mature and fallen to the ground, the first rain causes it to decay in the space of a very few days. The rats, suddenly deprived of food, commence to migrate, invading the plantations and houses, and consuming everything that does not happen to be repugnant to the not very fastidious palate of a famishing rodent. If this happens at the time of corn-planting, the seed is consumed as fast as it can be put into the ground. The mandioca is dug up; the rice crop, if it happens to be newly sown or in seed, is consumed, as is also everything in the houses in the way of provisions and leather, if not carefully guarded in tin trunks.—Nature.

ARAB CUSTOMS.

We glean some very interesting facts from a long article detailing the experience of a late traveler contributed to an English journal. It seems that among the Bedouin Arabs of Mesopotamia, the country lying between the Euphrates and Tigris, the Vendetta of the Corsicans, or blood-revenge, still exists as a recognized custom, just as it has prevailed from the earliest periods. By this law of the desert, the relatives of a person slain have a right to take the life of the aggressor, or any of his family connections within certain degrees of consanguinity, or to compound for the injury by receiv ing a specified amount of property in satisfaction therefor, and until this mercenary aspect comes to the front, there is an appearance at least of "wild justice" in the matter. This right applies as well to persons killed in battle, if the slayer can be identified, as it does to private homicide. As a consequence of this singular regulation, life is held very sacred among those wild tribes; and even in war few persons are slain, warfare being mostly carried on for plunder. The descendants of those having the

right to revenge at the moment of the manslaughter, inherit the right from their parents; but the claim to revenge, tiquity and absurdity, is the "Dakeel." or right of protection, equivalent, in some respects, to the Jewish law of sanctuary, and to which strict adherence is given by all the roving tribes—those outside of city walls. By this law of the desert, if a person in any actual danger from another can touch a third Arab, though he be the aggressor's nearest relative, or even anything which he holds in his hand, or with which his body may be in contact, or if he can hit him with a stone or club, crying out at the same time, "I am thy protected," the person thus addressed is sacredly bound to defend the suppliant with his very life!

The inviolability which the Arab observes towards his guest who has reposed beneath his tent, broken bread with him, or drank of his cup in the desert is prompted by this law. The right of the "Dakeel" is religiously respected by an Arab, and to violate it by the betrayal of his guest would bring instant dis-honor upon him, and cause his expulsion from the tribe. Association with other nationalities, which has become so extended of late years, has not served to

desires to protect, and this notch will pass him safely among all the tribes of the desert. Sometimes this mark is bestowed upon one who has been robbed by an Arab who believes he has exercised the right of securing tribute, but who at the same time desires that his victim should receive no further annoyance.

Selections.

Every accepted prayer is not an immediately answered prayer.

The wisest and best men who have ever lived have laid up their treasure in heaven.

"No man," says John Owen, "preaches his sermon well to others if he does not first preach it to his own heart."

If we are God's children, we need not fear the developments of His providence.—Rev. Dr. Richard Newton.

God takes some things from us, lest we should spoil them, and we have more of them in missing them than we should have in keeping them.

Apart from Thee all gain is loss, All labor vainly done; The solemn shadow of the cross Is better than the sun.

- Whittier.

When happy seasons end, and leave us sad, When happy seasons end, and leave us sad, it is soothing to reflect that sadness will have an end also; that as the sunshine has given place to the shadow, so the shadow will be succeeded by the sunshine again. "Joy is sown for the righteous; and gladness for the upright in heart."

Ask not how, but trust Him still; Ask not why, but wait His will; Simply on His word rely; God shall all your need supply.

As of old the manna fell
Day by day for Israel,
So to you shall grace be given,
Till you rise from earth to heaven.

National Ra -National Baptist.

—National Baptist.

We have now one day less to live than we had in the morning. The thread of time is winding off apace, its sands are running down, and as time goes, eternity comes; it is hastening on. Our days are swifter than a weaver's shuttle, which passes and repasses in an instant. And what do we of the work of time? O, that we could always go to sleep with death upon our thoughts, how would it quicken us to improve time! It would make our sleep not the less desirable, but it would make our death much the less formidable.—Matthew Henry.

When I look upon the tombs of the great.

When I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men who divided the world by their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind; when I read the several dates on tombs, of some that died yesterday, and some 600 years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.—Addison. When I look upon the tombs of the great,

Science and Art.

BOTTLING AIR.—During the Centennial summer samples of air were collected on various occasions upon the exhibition grounds at Philadelphia, and in different buildings; also in New York, Brooklyn, Hoboken, and on many of the Adirondack mountains, with a view of transmitting them to the chemists of 1976, to determine whether the earth's atmosphere is undergoing change. That the atmosphere has undergone enormous changes since the earlier geographical ages is beyond a doubt. The present question is whether changes are still slowly going on, and what their nature may be. The ordinary statement that the air has an invariable composition is not, strictly true, since samples of air collected at different times and in different places are never found to be absolutely identical. The BOTTLING AIR.—During the Centennial are never found to be absolutely identical. The difference may be slight; but an apparently insignificant decrease in the percentage of ox-

be found suggestive of a good many curious computations to those who have time and taste for arithmetical oddities. He endeavors to impart some idea of what is implied in "an inch of rain." The Atlantic Ocean, he says, presents an area of twenty-five millions of square miles, and supposing that a single inch of rain falls on a fifth part of this area, he computes that it would weigh three hundred and sixty thousand millions of tons. It might fall in an hour, but whatever the time, points out the equilibrium of the ocean wh such an immense weight, at the first presenta-tion of the idea, might be expected to exert. In addition to the bulk of water which, it is easy to believe, may sometimes pour down on any section of the Atlantic in the course of an easy to believe, may sometimes point down on any section of the Atlantic in the course of an hour or so, he further calculates the quantity of salt left behind when the water was drawn up in the form of vapor, and which might also be expected to exert a vast influence in disturbing the saline equilibrium of the sea. He finds that with the abstraction of three hundred and sixty thousand million tons of hundred and sixty thousand minton tons of water, salt would be left behind to the amount of sixteen million tons, or somewhere about twice as much as all the ships in the world would carry as a cargo. If all the water the Mississippi discharges in the course of a year were taken up in one mighty measure and cast into the ceean at one effort, it would not a care to discharges in Neutron's Neutron's in Neut make a greater disturbance in Neptune's "balance of power" than would the fall of rain supposed. The Atlantic must have had of late many an inch of rainfall over a fifth

Personal.

Louis Kossuth is now 75 years old.

Col. Geo. B. Wiestling, of Mt. Alto, was elected President of the Charcoal Iron Manufacturers' Association, at a meeting lately held at the Continental Hotel in this city.

Lady Georgiana Fullerton has written a the faithful to rescue St. Winifred's Well, in Wales, from the danger of falling once more into Protestant hands.

Daniel Drew, noted for some time as a New York millionaire, died last week. He once promised a large sum of money to endow the Methodist Theological Seminary that bears his name, and paid the interest until he failed. The principal was lost, and the Church made up the amount.

The Empress Eugénie, who at first so sympathized with Captain Carey that she addressed a letter to the Queen in his behalf, has been greatly irritated by Carey's persistent attempts in the newspapers to excuse himself at the expense of the young Prince. The poor woman is reported as saying the other day of the pious Captain: "Why can he not leave my poor dead boy alone? He left him alone once."

Books and Periodicals.

THE WORKMAN: HIS FALSE FRIENDS AND HIS TRUE FRIENDS. By Rev. Jos. P. Thompson, D. D., LL.D. American Tract Society, 150 Nassau Street, New York. Pp. 254.

York. Pp. 254.

This is an exceedingly neat volume, and it is more than worth all the care bestowed upon it. It is a book we would like to see distributed and read by all the working men of the land. It discusses the problem of labor and capital, and the whole social question in a practical Christian way, and will help any man to godliness, which with contentment is great gain. A peculiar interest is attached to the work, from the fact that the distinguished author has just died in a foreign land, under a cloud of misrepresentation, which is already dissipated by the sunlight of truth.

LITTELL'S LIVING AGE, No. 1841, September 27th, 1879. Contents: The English Monarchy, Quarterly Review; The Bride's Pass. By Sarah Tytler, author of "What She Came Through," "Lady Bell," etc. Part XVI, Advance Sheets; Readers, Blackwood's Magazine; Sarah de Berenger. By Jean Ingelow. Conclusion, Advance Sheets; *** *** Title and Index to Volume CXLII.; Poetry. Published every Saturday by Littell & Gay, Boston.

Frank Leslie's Sunday Magazine. Conducted by Rev. Dr. Deems, pastor of the Church of the Strangers. Frank Leslie's Publishing House, 55, 55 & 57 Park Row, New York. Price, \$3.00 yearly. Single numbers, 25 cents.

The October number of the Magazine, is full of interest. The work gives a larger quantity of reading for the price, than any we know, and the matter is all healthy. Much of it is reprint, but that in itself, is not objectionable. The illustrations add very much to the beauty of the work.

self, is not objectionable. The illustrations add very much to the beauty of the work.

Scribner for October. The October Scribner opens with an important paper on "Ups and Downs in Leadville," by Ernest Ingersoll, with numerous illustrations by Mrs. Mary Hallock Foote and J. Harrison Mills. Text and pictures occupy 23 pages, and together make a varied and complete account of this interesting region, including the discovery of the mines, the early rush, the recent growth; prospecting and "surveying in;" a trip in a mine; the geological formation; the practical working of the ores; Leadville society, good and bad, etc., etc. Much reliable information may be obtained from this paper. Another seasonable paper deals with "Field Sports in Minnesota," and is written by Charles A. Zimmerman, a noted sportsman of St. Paul.

An exquisitely soft and beautiful engraving, by Mr. Cole, of Fortuny's "Piping Shepherd," accompanies a poem by Charles de Kay, suggested by the original painting.

Under the title of "Edison's System of Fast Telegraphy," Edwin M. Fox describes the automatic telegraphy," Edwin M. Fox describes the automatic telegraph which was in operation for a year between New York and Washington, and of which ne full popular account has before been published.

The subject of the fifth paper in the Brazil scries, by Herbert H. Smith, is "Rio de Janiero," the illustrations representing scenery of the city and vicinity, and the text considering chiefy the obstacles to American trade and manufactures, with much of general interest.

Miss Kate Field's sketch of W. S. Gilbert, in the

and the text considering chiefly the obstacles to American trade and manufactures, with much of general interest.

Miss Kate Field's sketch of W. S. Gilbert, in the September number, is succeeded in this by a similar account of Arthur Sullivan. A stanza by Philip O. Sullivan, entitled "The New Year," is the subject of a drawing by Miss Maria R. Oakey, which is richly engraved by Henry March.

The unillustrated material comprises a suggestive paper by John Arbuckle, entitled "Journalism, as exemplified by the late Mr. Bagehot," also the concluding paper on "English Spelling and Spelling Reform," by Prof. T. R. Lounsbury, of Yale, in which he considers the arguments generally advanced against the reforms proposed; a sketch of unique and laughable experiences, by "Jack Randolph," entitled "A Sailor in the Cotton Field;" a full installment of Henry Jamer's "Confidence," and the conclusion of Mrs. Burnett's "Haworths," which now gives way to Mr. Cable's new novel of Creole life, "The Grandissimes;" two notable short stories; one of Roman life by Mr. Boyesen, entitled "Annunciata," and the other a vigorous dialect sketch by William Hawley Smith, entitled "Dick"—a piece of writing which is soon to be added to the repertoire of a prominent public reader. There are also poems by Irwin Russell, A. B. Boyle, John Vance Cheney, and William M. Briggs.

In his department, Dr. Holland writes with his usual ability upon various popular subjects.

St. Nicholas for October. The October number of St. Nicholas closes the sixth volume of the ma-

gazine.

Louisa M. Alcott contributes the opening story en-

Louisa M. Alcott contributes the opening story entitled "Jimmy's Cruise in the 'Pinafore,'"

The Elevated Railroads of New York are described in a long article by Charles Barnard, and with it are given eight admirable pictures of various views along the lines of the three New York Roads. The text and illustrations also show how the roads are constructed, and together furnish a capital and entertaining account of those wonderful "Railroads in the Air."

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structed, and together unions a capital and entertaining account of those wonderful "Railroads in the Air."

"Noah's Ark Ashore," is a well-told narrative of a visit to a queer "Ark" on the Amazon river which a kind-hearted native had turned into a sort of asylum for beasts and birds of various kinds.

Besides these, there is a timely little paper telling all about the strange mysteries of "Halloween," and illustrated with a lovely frontispiece; while a very "Curious Monastery" is shown in a full-page picture; and a faccinaing "School in the Woods" is described by Maurice Thompson, the literary archer.

Of stories there is a capital budget, beginning with the two serials "Eyebright." and "A Jolly Fellowship," which are both concluded in this number with "olimax" installments. Then there is a lively fishing story—"Mr. Carothers' Secret," written by the author of "Dab Kinzer;" a pleasant fanciful tale by Moneure D. Conway, and a strong home story for girls called "What Kate Found in the Well." "An Educational Breakfast at the Peterkins," a very comical affair, is told about by Miss Lucretia P. Hale; Mary E. Bradley contributes a fine poem called "Duke Leopold's Stone," for which Alfred Fredericks has drawn a beautiful illustration; and there are several funny pictures and verses scattered through the number, while the Departments at the end will look at least as inviting as ever to the young eyes that read them so carefully every month.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF. Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER,

To Correspondents. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip-or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, OCTOBER 1, 1879.

THE POPE'S POPULAR JOURNAL.

When yet a Cardinal, Leo XIII. had a cherished idea of publishing a Catholic Journal, which would be the organ of the Romish Church. His design was to print it in the different languages of Europe and America, so that all the people could read it in their mother tongue. This idea he carried with him to the Pontificate, and he has so far exerted his power as to bring the plan into practical operation. This week the first number of the paper, it is announced, will appear in seven different languages. It will discuss the political and economic questions of the day, and officially represent the opinions of the Holy See upon matters of faith. The compositors are to be the deaf and dumb pupils of the asylums of Rome. Alimonde will be the general superintendent, and the Pope is anxious that a Cardinal should be at the head of the editorial management.

It starts with forty-two thousand subscribers, and this number will doubtless be vastly increased, although not to the extent that one might suppose, when the large Catholic population of the world is considered. In countries where the people are prevailingly members of that Church, they are not readers, and generally have what comes from the papal chair mediated to them through priests. the baptism of infants and the reception the most of them, however, were active It is said that very few of the subscribers already obtained are Italians.

Still, the paper will exert a vast influence. It will give the key-note to all other Catholic Journals, and entirely take the place of them in many instan-

This novel movement on the part of "His Holiness," is an acknowledgment of the influence of popular Journalism. The Romanists are too wise to underrate such a power, and they will subsidize it to promote the interests of their hierarchy. But a new departure will grow out of the frequency of the expressions the journal will give to the papal mind. Hitherto Potentates have not been accustomed to speak often. They have simply issued their edicts, without debate with their subjects, and to this they owe in part the respect paid to what they have said. There is more in this than people imagine at first. The attempt to popularize things may be very important, but it incurs risks. The minister, who stoops to discuss theology on store-boxes, ers the dignity and prestige of his pulpit. Illiterate, conceited persons, who cannot take in the whole case, will feel dignified by the privilege of argument, and go to church fully impressed with the idea, that they could beat the parson out, if only they had the opportunity of reply.

There is less danger of this in the Roman Church than in any other, because there, every thing is delivered authoritatively, and the members bow in blind submission, but if we are to have a continued stream of infallibility, there will be more than one mistake and inconsistency, which will be brought under review, and the unerring supreme Pontiff will get many a damaging rap in his efforts to reconcile the principles that underlie the different orders of his own Church. He has already been guilty of some historical anachronisms, at which the desirable and necessary for the public School. The body of the church was ated. Among the early professors were ners. His father belonged to the official outside world has smiled; but we venture the opinion, that no Romish journal clude spirituality. Evidently in the will join issue with his "Organ," and that no one will fail to pay his subscrip- porary there is a great advance, or rather highly interesting and appropriate ad- sheimer, "The Father of American En- capital city, and then came to California tion in advance.

thing to fear. It finds its justification gone past. The Gloria Patri, we notice, is to the pastor, accompanied by a neat Latin Grammar, that bears his name, study, and made very good progress in in all the past, and whatever difficulties appointed to be sung by the choir (1) in speech from the Rev. John G. Neuber, was the first Professor of Ancient Lanit may pass through in its advance to a certain places, and the Apostles' Creed is of a small package from the congregation. Reichenbach, the first He has studied English Grammar,

higher life, men are beginning to see its accepted as expressive of our most Holy tion supposed to contain money. The Professor of Mathematics. The names strong points more and more, and will Christian Faith. Denominational coveuse them with great effect.

DIED OF A BROKEN HEART.

Rev. Dr. Jos. Parrish Thompson, who recently died at Berlin, was one of the most faithful ministers of the Gospel, and one of the ablest journalists this country has ever produced. For many years he was pastor of the Broadway Tabernacle in New York, during which time, he, with Dr. Leonard Bacon and Dr. Storrs, edited the Independent. Some years ago, his failing health compelled him to resign his charge and go abroad. where his reputation soon became as great as it had been in America. Not long since reports were published involving his moral character, and these, it is believed, hastened his end. It has. however, been ascertained, that all the scandal was the work of blackmailers. All doubts in regard to that have been removed, but no one can estimate the pain these slanders inflicted upon a pure Christian man, and a lesson should be learned by those, who seem so eager to give currency to vile gossip. Every one's good name is in some degree at the mercy of others. The purest men have been falsely assailed, and, in many instances, gone to the grave under the weight of calumny. As a general thing, those who delight in accusing others, give some indication of their own beset-

We do not know anything that has done more to demoralize the country, and incite to vice, than the detailed sensational reports of scandal made during the past ten years in the newspapers. They have suggested evil, and familiarized the people with things, that otherwise would not have entered their minds.

FORMS FOR THE CONGREGATIONALISTS.

Dr. G. P. Parker has lately furnished for the Independent some "forms" for three hundred communicant members: of members into the Church. The editor in publishing them says truthfully, "The need of a good ritual is felt by those Churches even that use one least.' Some of these forms which the Independent thinks will be preserved for use by ministers, are remarkable, coming as they do from the bosom of Congregationalism. Here is one to be used at the reception of adult members to the Church by Baptism:

Do you freely and heartily confess Jesus Christ as your Lord and Saviour, and promise to live henceforth as His disciple?

Answer: I do.

Do you believe the Christian Faith. as contained in the Apostles' Creed? Answer: I do.

Will you be baptized in this Faith?

Answer: I will. Will you obediently keep God's holy

will and commandments, and walk in he same all the days of your life? Answer: I will, by God's help.

After this, it is said that the covenant of the Church should be recited and accepted. Then comes another form to be used at the admission of those who have already been baptized, and Dr. Parker

"I beg leave to call especial attention to the distinction that is made in this last order between those candidates for admission to the Church who have been baptized in infancy and those who have not. The former class are rightly regarded as in some true sense already belonging to the Church, by virtue of their previous baptism, and as now coming to be received into full communion in the Church. They are subjects of confirmation in rather than admission to the

The latter class are received into the Church de novo, by baptism. Our sound doctrine of infant baptism logically compels us to make and mark this just recognition of the status of those who have officiated, 1,343. received baptism.

From this, it seems that forms are acknowledgment of faith, and do not exorders for service given by our contema return and gathering up, of what bedress was delivered by the Rev. John B. tomology," was the second. James Ross, where he lived five years. During these True historical Protestantism has no- longed even to Puritanism in the long Kniest. Then followed the presentation L.L. D., the author of the celebrated years he spent a portion of his time in

nants are subordinated to Catholic faith, and the relation of the baptized to the Church is acknowledged.

AN INTERESTING FESTIVAL OCCASION.

The twenty-first of September was truly a great day in Zion's Reformed Church in this city, of which the Rev Dr. N. Gehr is pastor. It was the twenty-fifth anniversary of the present pastorate. The Synod, which had been in session there during the latter part of the previous week, continued in session over Sunday, so that quite a number of ministerial brethren were present, several of whom participated in the services connected with the occasion.

In the morning the special festival services were held. Rev. Dr. J. Külling, of Lancaster, Pa., read the first sixteen verses of the fourth chapter of Ephesians, and offered the opening prayer. The sermon was preached by the Rev. G. Facius, of Baltimore, based upon Isaiah lii: 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation. After adverting briefly to the pleasing character of the ministerial office, as indicated by the text, he dwelt at length upon the various forms, in which the pastorate of the past twenty-five years had developed itself in the history of the present congregation, and endeavored to draw from it and enforce the practical truths, which this history naturally suggested.

At the close of the sermon, the pastor, Rev. Dr. N. Gehr, read a brief statement of his labors during the past twenty-five years in the congregation and their results. From this statement, we cull the following facts and statistics.

At the commencement of the present pastorate, the congregation had scarcely and self-sacrificing. Not only were the current expenses covered, but the interest on a debt of about \$9000 was regularly paid, and part of the principal itself, also, from year to year. The number of members has long since been doubled, and the property of the congregation itself has had added more than half to its original value. For congregational purposes, \$54,000 were collected and paid out; for Missions and Church Extension, about \$9,000; for the poor and needy, \$3,367; and for the necessities of the Sunday School, about \$8,000.

Touching allusion was made to those, who, during the past twenty-five years, had been called to their reward. Others, however, have risen up to take their

Gratitude to God was expressed, that the pastor had been spared to witness the present joyous occasion, and that, during the past twenty-five years, he was permitted to perform his labors without any long interruptions. He also thanked as its membership, for the hearty cooperation extended to him in his labors, are freely open to the public. and especially for the marked affection Great Head of the Church should permit him to labor as their pastor.

The paper read closed with the folpreached on Sunday and during the week, 4,833; Communion seasons held,

similar package was presented to her by nent and grateful remembrance. the Sunday-school, accompanied with a Within the last few years, the stand-

the Son of man, and drink his blood, ye destructive to its best interests. have no life in you." After a brief introduction, the speaker successively unfolded three leading thoughts suggested by the text, related to the present occasion: Man's great want, growing out of his lost and ruined condition in consequence of sin; the sovereign remedy for it, furnished in the great sacrifice offered by the Son of God, involving the breaking of His body and the shedding of His blood; and the special office of faith in the application and self-appropriation of this sovereign remedy. The liturgical services were conducted by the Rev. John B. Kniest.

The number of communicants was large, and the deepest solemnity prevailed throughout the services. This formed a happy and fitting close to the festive occasion. It must be remarked, that the music connected with the whole of the services was of a most excellent character, and the singing marked by that heartiness and volume, for which the Germans are peculiarly distinguished.

FRANKLIN AND MARSHALL COLLEGE.

We briefly noticed the opening of the fall term in this institution in our last week's issue. "The New Era," of Lancaster, of the 20th of September, contains a full notice of the opening, from which we cull a few additional interesting particulars. The accessions to the number of students are given at forty-seven, so that two have been added subsequent to the report made to us, and still others are being admitted. The number of students in the College is already considerably larger than it was possible earnestness. last year.

Of the students in the College, twelve or thirteen are sons of ministers, besides as many more in the Theological Seminary and the Academy. Most of these will probably enter the profession of

A member of the Junior Class has obtained leave of absence on account of ill health. He hopes, however, to be able to return the next year. As he is a promising student and a favorite with his classmates, his necessitated absence is generally regretted.

Exercises for the laying of the corner- ment. In the afternoon, a most interesting stone of the first building, on which oc-

pastor's wife too was not forgotten. A of these men should be kept in promi-

touching address by the Rev. Dr. John and of requirements for admission to the G. Wiehle. In each case, the gift was College classes, has been gradually raised, received with a brief return of thanks. so that it is now much more difficult to A happy impression seemed to be made gain admission, than it was some years upon all present. The occasion will be ago. This is advancement in the right long remembered by them with pleasure. direction. Of course, by lowering the In the evening, the Sacrament of the standard of admission, the number of Lord's Supper was administered. The students could be easily increased, but sermon was preached by the Rev. Dr. such a course would be unadvisable, as John Kuelling, from John vi: 53; "Then it would detract from the high position Jesus said unto them: Verily, verily, I the institution occupies in the sphere of say unto you, except ye eat the flesh of education, and would, in the end, prove

THE CIRCULATION OF OUR PAPERS.

Our efficient traveling agent, Mr. H. K. Binkley, has been laboring, during the past week, in the Hellertown, Pa. charge. The pastor, Rev. A. B. Koplin, not only gave him access to his people, but also cheerfully lent him a helping hand. As the result, he has returned to this office twenty-three new subscribers for the double sheet edition of the "MESSENGER," and four for the "Quarterly Review," besides obtaining nine new subscribers for the "Hausfreund." This increases the subscribers to the several papers in this charge to quite a respectable number, and there is reason to believe, that the information which will thus be diffused among the people, will not only be beneficial to them, but also greatly aid the pastor in his work.

We bespeak for the agent a similar co-operation from the pastors and others, in the other fields he may visit, in the prosecution of his work. If this request, which is made in all kindness, and from a sincere regard to the interests of the pastors and the people in those fields. shall be cordially acceded to, we have no doubt but that, in most cases, similar results will be realized. In this way, also, and in this way only, can the periodicals of the Church be made to subserve their specific mission, and be brought upon a self-sustaining basis. Brethren, be in earnest; for certainly, those, upon whom devolves the responsibility of issuing the publications of the Church, are actuated by the deepest

As an encouragement to subscribe to "The Messenger," we make the same offer made a year ago, that all new subscribers received before the 1st of January next, who accompany their subscription with the cash, will be credited to December 31st, 1880.

THE JAPANESE STUDENT AT LANCASTER.

It has been announced in the MES-SENGER, that the young Japanese, M. Yamanaka, brought hither by the direc-What the College most needs at tion of Rev. F. Fox, from California, has present, it is said, is a fire-proof building arrived and entered the Academy at for its libraries. If they were brought Lancaster. Some friends have been aptogether, they would number at least plied to, in a private way, who have conthe congregation, its consistory, as well thirty thousand volumes. Under proper sented to make contributions towards his restrictions, it is added, these libraries support. But the amount thus secured is not as yet sufficient to meet his neces-As was some time ago announced to sary expenses; and as there may be and respect which they had ever shown our readers, it is proposed to celebrate persons in the Church, who would be him; and expressed his hope, that all the Centennial of Franklin College, and willing to aid in his support in addition this would be continued, as long as the the semi-centennial of Marshall College, to those who have been applied to priboth of which will occur in 1887, vately, we make this public statement Preparations for the occasion have al- inviting their contributions. Any indiready been commenced. One of the viduals or congregations that may wish lowing statistical summary: Sermons professors has recently been presented to do so can send their contributions with a number of interesting documents either to Mr. W. H. Seibert, the Treasconcerning the early history of Franklin urer of the Board of Home Missions, at 100; number of persons to whom the College. Among these, it is stated, is a Harrisburg, or to the President of the communion was administered, 20,345; paper dated 1787, containing the sub- College at Lancaster, Dr. T. G. Apple, baptisms, 3,356; weddings at which he scriptions of Benjamin Franklin, Robert who is chairman of the committee apofficiated, 1,301; added to the church, Morris, and other Revolutionary wor- pointed by the faculty to aid in securing 1,805, of whom 983 were added by conthies, for the endowment of the College. such donations. All contributions thus firmation; and funerals at which he He is also in possession of the Order of forwarded will receive due acknowledge-

Mr. Yamanaka is twenty-one years of service was held with the Sunday- casion Benjamin Franklin himself offici- age, of good address and cultivated manwell filled with the scholars and their a number of very eminent men. Dr. class in Japan before the present dynasty teachers. After the services had been H. E. Muhlenberg, the great botanist, came into power. Before he left Japan, opened with singing and prayer, a was the first President, and F. W. Mel- he spent a year and a half in Tokio, the

beginning in Latin and Greek. Through series is highly attractive and instructive the influence of Bro. Fox he was led to turn his attention to the Christian religion, and he has already made some progress in the study of the Scriptures and the Catechism. He has embraced the Christian religion as over against the heathen religion of Japan, and will enter the catechetical class in the College to prepare himself more fully for baptism and confirmation. It is to be hoped that in addition to the interest he takes in our religion and civilization, as shown by his desire to receive a Christian education, he may be led by divine grace to prepare and dedicate himself to special work in Christianizing his fellow-countrymen, when he has finished his education here. His purpose is to return when he is through his studies and teach in Japan. He has been kindly received by the students and is making excellent progress in his studies. The Rector of the Academy says he is very apt in study.

It seems providential, that, just at the time our missionary is commencing his labors in Japan, a young man from that country has thus been brought to our institutions to prepare for his life-work in that interesting field. May it not be a present reminder to our Church of her duty and calling towards that heathen nation? We trust, therefore, that some friends of the cause in the Church may be induced by this statement to join those, who have already pledged themselves for this purpose, in sending in contributions for his support.

THE GERMAN SYNOD OF THE EAST.

This body, of whose doings we took some notice in our last week's issue, closed its sessions on Monday afternoon, at five o'clock. They were harmonious throughout and characterized by much interest and great earnestness. The next annual sessions are to be held in Buffalo,

On Monday evening, services in the interest of missions were held. They were introduced with singing and prayer, after which, addresses were delivered by the Rev. J. J. Roesch, and William Schäfer. The former briefly presented some of the prominent considerations, which should prompt us to support the cause of Missions; and the latter enforced the same duty, by a somewhat full and forcible argument, drawn from the history of the nations of the world, especially as developed in the influence of Christianity upon civilization, and evinced more particularly in the elevation of woman to her proper position in society. A collection in behalf of missions was taken up at the close of the services.

THE GUARDIAN.

The October number of this monthly promptly made its appearance. In noticing its previous issues, we have several times recently referred to the excellent character of the Editorial Notes, with which each number opens. We cannot refrain from repeating in reference to the present one, what has been said of previous issues in this respect. We have read these notes with very special interest, and must say, they add great value to the work, as important as are its other contents. These notes are followed by a second article from the Editor on Michael Faraday, which well sustains the interest of the previous one.

Rev. G. M. Zacharias furnishes a truly interesting and instructive article on "German Church Architecture in Eastern Pennsylvania." His marked taste for all that relates to the structure and beautifying of church edifices, peculiarly adapts him for treating successfully a subject like that to which his article is devoted. The result in the present case, will not disappoint the expectations of his many warm friends.

A Poem on "The Blind Preacher,' follows, the only poetical production in the number, about which we will say nothing, lest we should become too personal. It must stand on its own merits, as far as we are concerned.

Arithmetic, Algebra in part, and made a treats of "Imperial Germany."

Several excellent selections fill out the first part of the work. The Sunday-School department, contains, besides the usual Scripture Lessons, with their accompanying Comments, a number of short selections. They all possess considerable merit, and are valuable in their place. The whole work is fully in keeping with the specific object to which it is devoted, and is well worthy of extensive patronage.

Among the Exchanges.

Under the head of "Tuning the Pulpit," the Presbyterian Journal has the following:

Macaulay informs us, that in the time of Macaulay informs us, that in the time of Queen Elizabeth the Court was accustomed to hint to the clergy what they wanted said, and they called it "tuning the pulpit." There is a good deal of this kind of tuning in our times. When a minister is settled, the people do not go and tell him openly that he must preach this, and not preach that, but they have far more adroit methods of pitching his tune for him.

preach this, and not preach that, but they have far more adroit methods of pitching his tune for him.

Elder A — informs him that their former minister destroyed his influence by preaching thus and so, just to give him a hint that he must not preach thus and so, if he would expect to stay any time among them. But elder B — comes with directly the opposite, that he must preach as the old pastor did, that dear, good man, or folks will not like him. Another comes to say, that he must let politics alone, which does not mean merely, that he shall not be a partisan, but that he shall say nothing to instruct the people in the duties of their civil relations. These relations are an interdicted sphere of human action, upon which the gospel may not urge its claims. John must not rebuke Herod, nor teach the soldiers to "use no violence," or he will lose his popularity, and even his life.

And then there are the chronic grumblers, the sour-natured, the selfish, the men of "peculiar views" and "conscientious scruples," who seem to be among the essentials in the moral structure of every finished society. They want to hear the gospel. Their anxiety for the gospel.

They want to hear the gospel. Their anxiety for the gospel is most hopeful. Their solici-tude for the church is tenderly affecting. Their lamentations over the degeneracy of the ministry might discourage a very Luther. O, that we had a more Christian Church, say they, a holier ministry, a purer gospel!

President Edwards was driven from North-

ampton after many years of pastoral success, because the people could not tune him. He rebuked certain irregularities of the people of his congregation, and it turned out that these rebukes fell with special severity on the children of some of the leading families. The consequence was, that the parents in these families were offended, and, having influence, they got up such an opposition to the great and good pastor that he made his escape, and went off and preached among the Stockbridge Indians. He was too conscientious a man to be tuned in a case demanding faithfulness. The Northampton people found afterwards be tuned in a case demanding faithfulness. The Northampton people found after*ards that they had made a great mistake in dealing thus with this great and good man, and a Col. Hawley, one of the leaders in the opposition, could not die in peace till he confessed the great wrong he had done. Such confessions would be appropriate to others who have driven away good pastors, because they could not tune them. not tune them.

not tune them.

Said a pastor to his elder in B—, when the latter came to give him a hint about the sayings and doings, "Elder, I'd have you know that I came here to teach you, and not to have you teach me" This may not always be the wisest way to meet a case of this kind, for the minister must be gentle towards all men. He must be willing to take a respectful hint, but having derived the matter of his preaching from the Word and Spirit of God, he should not submit to dictation in the delivery of it.

Reformed Church in the United States, was held in St. Thomas' church, Armstrong Co., Pa., Sept. 9, 10, and 11, 1879.

The following ministers, with the lay delegates from the different charges, representing

gates from the different charges, representing the above division, were present:
Revs. D. S. Dieffenbacher, A. K. Kline,
M. H. Dieffenderfer, T. R. Dietz and Geo. A. Whitmore. Revs. Hiram King, of Philadel phia Classis, and James Grant, of Westmoreland Classis, were present, and invited to take seats as advisory members.
The subjects discussed were:

Ist. The Relation of the Sunday School to the Church. 2d. By whom should the Sunday School work be done? 3d. What relation does the Sunday School training sustain to the Christian life? 4th. Parental Responsibility
—What is it? 5th. Terms of Infant Salvation 6th. The increasing desuetude of family religious training—Its evils, and how best to remove them. 7th. Should distinctive doctrine be taught in the Sunday School? 8th The supreme and indispensable necessity, that children be trained to realize, that their temporal gifts are alone given them of God for His service.

Revs. Geo. A. Whitmore, T. R. Dietz and H. King were constituted a committee to draft resolutions expressing the sense of the Convention on the subjects under considera-

The Committee reported as follows:
(1.) Resolved, That the relation of the Sunday School to the Church is truly historic and organic in its nature; just as the minor offices of the Church themselves grew regularly out from the original comprehensive office of the Under the general heading, "Over Land and Sea," a fifth article is furnished by Edwin A. Gernant. This

Sunday School became a necessity, in the history of the Church, as a peculiar sphere of operations, in which the Church itself, is carrying forward its work, in a lower sense. The Sunday School is not the Church, as such, but an arm of the same, standing in the unity of its life, without, however, partaking of its peculiar sacramental character.

(2). Resolved, That the Sunday School work should be done by members of the congregation. The Sunday School, as an arm of the Church, must be looked upon as dependent upon the mystical body of Christ, as the source of its proper vital energy, from beginning to end. Just as the arm of the natural body can be wielded only by the body in the unity of its life and energy: 80 can the Sunday School is, by position, under the control of the Consistory. The pastor is, ex officio, Superintendent. The teachers should be aelected from properly qualified members of the congregation. The members, also, of the congregation, without respect to age, should be in attendance.

(3). Resolved, That the Sunday School is.

congregation, without respect suges, should be in attendance.

(3). Resolved, 'That the Sunday School is, if properly conducted, a promoter of much good, and a great benefit to those who are earnestly searching after the truth as revealed in

Christ (4). Resolved, That parents are eminently responsible for the future life and condition of their children, and it is, therefore, their imperative duty to bring them up in the "nurture and admonition of the Lord," an obliga-

imperative duty to bring them up in the "nurture and admonition of the Lord," an obligation which must be met by the parents alone.

(5). Resolved, That the terms of infant salvation are comprehended in the single fact of regeneration. The race is totally deprayed, according to the express declaration of the Lord Himself, "that which is born of the flesh is flesh." All who enter human existence through the avenue of natural generation are identified with the fallen life of natural humanity, and cannot possibly undergo an ascending transformation, on its own plane, by any sort of self-assertion in the sphere of the moral nature. The conditions of regeneration, on the human side, are penitence and faith. Unconscious infant humanity cannot be saved from the perdition of the fall, except as introduced by the faith of the Church into the sphere of grace in the sacramental relation, brought to pass in the Incarnation of Divinity. Infant salvation is made dependent on the sacrament of Christian Baptism, as regeneration itself is brought to pass of the Holy Ghost in this ordinance of the blessed Saviour.

(6). Resolved. That the present falling away

viour.

(6). Resolved, That the present falling away from the former practice of family religious training is to be greatly deplored and deprecated by the Church. The evils arising out of it are colossal in magnitude, and reach out into all the ramifica ions of life, flowing into every sphere of the political and social fabric, and rendering the Church utterly incompetent to achieve its proper triumph over the tent to achieve its proper triumph over the well organized kingdom of evil. These ubi-quitous evils can be removed only by a return

quitous evils can be removed only by a return to the old practice of the proper religious training of the sons and daughters of the Church in the family.

(7). Resolved, Th t as the Sunday School is an integral part of the Church, in its organic life and character; and, since it is accessary, that the Church teaches distinctive doctrine, to fortify herself against "every wind of doctrine," so also is it absolutely necessary, that the teaching of distinctive doctrine be practiced in the Sunday School, so as to fortify the youth against the same danger to which they are so prevailingly exposed.

(8). Resolved, That we fully endorse the sentiment expressed in the last subject.

GEO. A. WHITMORE,
TILGHMAN R. DIETZ,

TILGHMAN R. DIETZ, HIRAM KING, Committee.

SUNDAY SCHOOL AND CHURCH WORK CONVENTION.

you teach me" This may not always be the wisest way to meet a case of this kind, for the minister must be gentle towards all men. He must be willing to take a respectful hint, but having derived the matter of his preaching from the Word and Spirit of God, he should not submit to dictation in the delivery of it. And if he is really serious in manner, earnest in his feeling, and turns not aside to "regard all words," or to mind the pitch which others would give to his public discourses, there is little danger from their interference. Go on and do your duty, the same as if you had been deaf, and knew nothing of the effort which had been made to tune you.

SUNDAY SCHOOL CONVENTION IN CLARSIS.

The first semi annual Convention of the Sunday School, under the auspices of the Southern division of Clarion Classis, of the Reformed Church in the United States, was held in St. Thomas' church, Armstrong Co.,

a Text-book in the Sunday School." "Duty of Church Members to their Pastor and Con gregation." "Pastoral Visitation," and gregation."
"Missions."

The discussions were earnest, plain and practical, and, it is hoped, made good impressions. The attention on part of the people present was very good, and they all seemed.

It was decided to hold another Convention at Adamstown, Frederick county, Md., on the 19th and 20th of November next, beginning at 2 P. M., on the 19th. Sept. 17, 1879.

Church Mews.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The Licentiate W. W. Deatrick, of the last The Licentiate W. W. Deatrick, of the last graduating class in the Theological Seminary at Lancaster, Pa., who has been for some time engaged in teaching in the Juniata Collegiate Institute at Martinsburg, Pa., has removed to Milton, Northumberland county, Pa., to which place his post-office address is accordingly changed. He has accepted the call to the position of Principal of the High School at the latter place. His heart and sense of duty both incline him to the pastoral work. But, inasmuch as no field for his preferred labor has yet opened to him, he feels constrained to employ himself, in the meantime, in such way as will enable him to be useful to his fellow as will enable him to be useful to his fellow

The St. John's mission church at Wyoming, Delaware, Rev. E. H. Dieffenbacher, pastor, held a Harvest Thanksgiving Service, on Sun-day, the 21st of September. The floral and

SYNOD OF PITTSBURGH.

At a recent communion held in St. John's At a recent communion neighbor At a recent communion neighbor. Armstrong country, Pa., of which the Rev. Geo. A. Whitmore is pastor, five persons were added to the church, one by confirmation and four by renewal of profession. Of this number, five are heads of families. On the number, five are heads of families. On the same occasion, the sacrament of baptism was administered to nineteen children. This field was, for a long time, vacant, and had suffered much from various causes. We are gratified to find, that the young pastor, who has so recently taken charge of it, is meeting with much encouragement in his labors. Present prospects for building up the charge are full of promise.

of promise.

The Rev. W. H. Bates, who has been indefatigable, as well as successful, in his labors in Somerset county, and recently in Cambria county, also, of this State, furnishes us some encouraging news, of which we give the following summary:

On the 4th of May last, he visited Davidswills Somerset county, and found some mem-

On the 4th of May last, he visited Davidsville, Somerset county, and found some members of the Reformed Church there, who had kept the faith, through all the fiery trials to which they had been subjected in various ways. They desired him to preach for them. The question arose, "Can a house of worship be obtained for that purpose?" as no private house large enough was to be had. The preacher naturally applied to our Lutheran brethren for the use of their church. He was perempterily refused. "Build your own house," was the curt reply. Though cast down, the preacher was not dismayed. Isaac Kauffman, a wealthy member of the Omish profession, heard of the incident, and at once kindly offered the use of the house, which he had built for his own people, until the Reformed could build one for themselves. The offer was gratefully accepted.

gratefully accepted.

At the close of the services held on the 24th of Angust, Mr. Kauffman called the preacher to one side, and, to his surprise, offered him, for his people, the choice of one of four lots for his people, the choice of one of four lots in the place, as a free gift, on which to build for themselves a church. Of course, the generous offer was accepted, and the most eligible lot chosen. On the 22d of September, they entered upon the preliminary work, which necessarily precedes the building of a church. The people there are much encouraged at the favorable prospects before them, and we trust they will not be disappointed.

As has been heretofore stated in our columns, the Rev. Wm. H. Bates has been appointed by his Classis and the Tri-Synodic Board of Missions, to do missionary work at his own cost, at Johnstown, Cambria county, Pa. There was an organization in that large and enterprising place some years ago; but

his own cost, at Johnstown, Cambria county, Pa. There was an organization in that large and enterprising place some years ago; but the field had been for some time abandoned. Mr. Bates writes, that the prospects for building up our interests there are more encouraging than he had at first anticipated. He preaches in Johnstown as often as he can, in connection with his other labors. The only house of worship, the use of which he could obtain, is the Baptist church, and this is to be had once every four weeks. He has found forty-seven members in the place and vicinity, an encouraging number, indeed, with which to begin. Last spring his charge was divided, he retaining two of the congregations. The number of places at which he preaches regularly has already increased to five. At this rate of progress, it will soon be necessary for him to divide again.

He seems to be much interested in the German population of Johnstown. He says there is a fine opening among them for the Reformed Church, which should be occupied at once. His heart yearns for some self-sacrificing young German minister to take charge of it. Where shall he be found? A few years of self-denying labor would, he thinks, meet with a rich reward.

WESTERN CHURCH.

Shade, of Summum, Illinois, has just closed his fall communion in his church. The occasion was full of interest. One person, the head of a family, was added to the The occasion was full of interest.

church.

In connection with a communion held on the 21st of September in Mt. Zion's church, near Dayton, Ohio, Rev. Dr. David Winters, pastor, ten persons were added to the church, two by confirmation, who also received adult baptism, seven by certificate, and one by renewal of profession.

F.

PITTSBURG SYNOD.

Will meet in General Convention in Grace Reformed church, Pittsburgh, Pa., Oct. 8th, at 7½ o'clock, P. M. All the ministers of the Reformed Church within its bounds, and a delegate elder from each pastoral charge, are

Arrangements are made with the A. V. R. B. and the Balt. & Ohio for excursion rates. Ministers and elders and members of their families are entitled to the benefit of the excursion. Apply to the Clerk for orders.
H. F. KEENER.

Berlin, Somerset Co., Pa.

NOTICE.

The members of the Pittsburgh Synod, and all others who may have business with the Synod, are requested to notify the pastor of their purpose to attend the sessions of the Synod, on or before the 4th of October.

Entertainment will be provided only for those who comply with this request.

T. J. BARKLEY,

101 Fremont St., Allegheny City, Pa.

POTOMAC SYNOD.

The Synod of the Potomac of the Reformed The Synod of the Potomac of the Reformed Church in the United States, will hold its Seventh Annual Sessions in the First Reformed church, of Frederick City, Md., commencing on Wednesday evening, October 22d, A. D. 1879, at 7 o'clock. By appointment of last year, the meeting will be in General Convention. A punctual attendance is requested.

W. M. DEATRICK,
Stated Clerk.

Mercershurg, Pa. September 29, 1879.

Mercersburg, Pa., September 29, 1879.

RAILROAD ARRANGEMENTS.

The Baltimore and Ohio, and Pennsylvania Railroads have kindly furnished orders for Railroads have kindly furnished orders for excursion rates. Persons wishing to avail themselves of this privilege will be provided with orders for round trip excursion tickets on application to the Stated Clerk of Synod. Such application, however, must be made before October 16th, enclosing a stamped envelop, in which to return the order.

STATED CLERK.

ALMANAC FOR 1880.

Both editions of the English Almanac, for the East and the West, will be out in a few days. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadel-phia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies, 50 " 100 " 4.50

When sent by mail, twelve cents per dozen must be added for postage. A specimen copy will be sent on receipt of eight cents in pos-

will be sent on receipt of eight cents in pos-tage stamps.

We expect to have a supply of German Al-manacs from Cleveland, O., as usual, in a few days, the terms of which will be announced.

Married.

Sept. 18th, 1879, at the residence of the bride, by Rev. B. B. Ferer, Mr. H. P. Roadman of Lycippus, Pa., to Miss Anna Fry, of Pleasant Unity, Pa.

At the residence of the pastor, Sep. 20th, by Rev. G. W. Roth, Mr. Jacob F. Kile, of Hilltown, to Miss Lizzie A. Simon, of Sellersville, Bucks Co., Pa.

Obituaries.

DIED.—In Hamburg, Pa., Sept. 11th, Mrs. Amanda Wagner; wife of Mr. Benjamin Wagner, deceased, agod 43 years, 7 months, 7 days.

"In times of bereavement we find that human language is inadequate to express the sorrows of the heart. There is something sacred in affliction, and human grief has a language of its own. We feel that there is only One, who knows perfectly, what we feel, and it is to Him we turn with our sad bearts for succer, and for help. He knows full well all our wants, and is willing to help us in our tribulations, if we cry unto Him. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Oh, how full of tenderness, sweetness and soothing power are the words of our Saviour to the sad and troubled heart! There is a new meaning in the teachings of the Saviour, that was never felt before. "Come unto me," how inviting; "Like as a father pitieth his children, so the Lord pitieth them that fear Him," how tenderly affecting! The world may wish peace in words, and never be able to give it; but Christ's peace is real and effectual, a deliverance from our troubles.

With the comforting words of the Saviour, it was our sad duty to console the members of a suddenly bereaved family, last Sunday afternoon. Mrs. Amanda Wagner, after a short but severe illness, died quietly and peaceably last Thureday morning a week ago. Her sudden death brought sadness into many a heart. It seems almost like a dream. Asleep in Jesus, as we believe, she is in heaven in her Father's mansion on high. In communion with her Saviour and God, she enjoys the blessed rest of God's people. O how sweet and peaceful, that rest in heaven after the ills and troubles of life!

Mrs. Wagner was endeaved to a large circle of friends and acquaintances, who will miss her very much. But it is in her own immediate family, she will be missed most. She was mo

In this faith she continued to live until the close of her life, and in this faith she has also, we believe, entered triumphantly the Church of God's redeemed people in heaven. The children mourn the loss of their dear parents, but God in His mercy has not left them alone, and gives unto them that most sustaining promise, "Lo, I am with you alway, even unto the end of the world." May God, in great mercy, consols the hearts of His bereaved children, and may they look forward with the cheerful hope of a blessed reunion in heaven, where there will be no sighs, nor tears, nor partings, but joys forever at God's right hand!" M. P.

God's right hand!" M. P.

DIED.—In Gettysburg, on the 18th of Sept., in the fifty-third year of her age, Mrs. Louisa B. Stahle, wife of Henry J. Stahle Req., editor of the Compiler.

We record this death with deep feelings of sorrow and sympathy. The life of this estimable lady was not only the joy and delight of her devoted husband and affectionate children; but being richly adorned with all the virtues and graces of our holy religion, she was a blessing to our community, and one of the brightest ornaments of our Church and congregation. Hence, the poor to whom she was always kind, the the large circle of acquaintances who only knew her to love her, and the members of the Church of her choice, are in deep sympathy with the afflicted and bereaved family. We all mourn with them. It is night in that formerly-cheerful dwelling. There is sorrow in our congregation and community; but our God giveth songs in the night.

Mrs. Stahle lived and died in the Lord, and is now

in the night.

Mrs. Stable lived and died in the Lord, and is now present with Him in Paradise. And the family dedicated to the Lord in holy baptism, do not mourn as those who are without hope. They and we know, that she who is gone is bleesed, and our union and communion with Christ, who is the resurrection and the life, give us the assurance of a blessed and a glorious reunion in heaven, where death cannot come and where parting is no more.

K.

DIED.—Near Lewiston, Bedford Co., Pa., Sept. 16th, Emms, daughter of Jacob & Mary Walter, aged 3 years, 5 months and 23 days.

DIED.—At Oakland, Md., Sept. 10th, Richard, son of Dr. O. H. W., and Anna M. Ragan, of Hagerstown, Md., aged 11 months.

DIED.—In Martinsburg, W. Virginia, on the 19th of Sept., Mrs. Maria Burns, daughter of the late Fredk. Smith, Esq., of Chambersburg, Pa.

Youth's Bepartment.

THE KING'S SHIPS.

BY CARL SPENCER.

God hath so many ships upon the sea! His are the merchantmen that carry treasure The men-of-war, all bannered gallantly, The little fisher-boats and barks of pleasure.

On all this sea of time there is not one That sailed without the glorious name thereon.

The winds go up and down upon the sea, And some they lightly clasp, entreating kindly, And waft them to the port where they would be And other ships they buffet, long and blindly. The cloud comes down on the great sinking deep And on the shore the watchers stand and weep.

And God hath many wrecks within the sea; O, it is deep! I look in fear and wonder; The wisdom throned above is dark to me,

Yet it is sweet to think His care is under; That yet the sunken treasure may be drawn Into His storehouse when the sea is gone.

So I, that sail in peril of the sea, With my beloved, whom yet the waves may

Say: God hath more than angels' care of me, And larger share than I in friend and lover. Why weep ye so, ye watchers on the land? This deep is but the hollow of His hand!

TOMMY.

Mr. Pritchard lifted him out of the wagon and set him down on the doorstep. What a little fellow he was, and what a wondering, pleased look there was in his eyes! He had on coarse shoes, a blue check apron, and his pretty brown hair was cropped close under the shabby cap. It was almost too cold a day for such a little boy to be out without a coat. Mrs. Pritchard took him by the hand, to lead him in, and the little hand clung confidingly to hers.

"What's your name, dear?" she

asked, pleasantly.

"Tommy Bobbitt," he answered, readily. "Am I going to stay here?" "Folks all dead," said Mr. Pritchard. "Mother went a month or so back. I told them over to the country-house we'd take him and try him; and if he suited, we'd keep him and do well by him. We don't know what kind of stock he is yet; and if I find any mean, dishonest tricks in him, back he goes. We don't want to adopt a boy, and set by him, and have him sting us like a serpent in our old

age." "Oh! I know Tommy will be a nice little boy," said the wife, kindly.

The Pritchards were farming people, and well-to-do. They had never had a child of their own, and, after much consideration, had decided to adopt a boy when a suitable one could be found. Word reached them that a child four years old had recently been left upon the town; and Mr. Pritchard, on driving over to see about it, had brought the

little fellow home for trial. Nobody knew how dreary and forlorn a life it had been in the county-house for a little four-year-old boy, suddenly left friendless. He had wandered, shivering, in the yard, sometimes picking up here and there a red leaf to play with. He had hung around in the big, cheerless room, where a few decrepit old women sat, because in the men's room there was a loutish, half-witted fellow who frightened him. Nights he slept with a dreadful boy, three times as old as himself, who said things to scare him, and who pulled all the bed-clothes away, and kicked in his sleep. And nobody knew how his little heart had ached for the dead mother, who, though very poor and unfortunate, had sheltered him to the

But now, in his warm, new home, he brightened into a rosy, pretty boy. He had new shoes and stockings, and Mrs. Pritchard made him the little coat, with a motherly instinct growing in her heart with every stitch. He learned the different rooms, and ran about them fearlessly, he made funny little speeches, he jumped and laughed like other happy boys, and climbed boldly on Farmer Pritchard's knee, when that good man sat down to take his ease after supper.

"He's got meat in him," said the farmer, nodding approvingly; "but I don't know whether he's honest yet. That's the thing, to my mind."

Tommy had been there a week-had one week of sunshine-when the black cloud came down upon him.

Farmer Pritchard had a cough, which

was apt to trouble him at night, and on the bureau, near the head of his bed, he kept a few gumdrops, which he could reach out and get to soothe his throat when the coughing came on. One forenoon, chancing to go into the bed-room, his eyes fell upon the little paper bag, and he saw there was not a single gumdrop

"That rogue, Tommy, has been here," he said to himself. "I know there were five or six when I went to bed last night; and, for a wonder, I did not have to take a single one. Tommy! Tommy! Look here! Have you been getting my gumdrops?"

Tommy, who was playing in the door, looked up brightly, and said: "No; I did not get any."

"Did you take them, Lucy?" asked the farmer, turning to his wife.

Mrs. Pritchard had not touched them and her heart sank as she said so; for who was there left to do it but little Tommy? Her husband's face grew grave.

"Tommy," he said, "you need not be afraid to tell the truth. Didn't you take the gumdrops?"

"No, I didn't," replied Tommy, read-

"Oh! yes, you did, Tommy. Now tell the truth."

"No, I didn't."

"This is bad, very bad, indeed," said Mr. Pritchard, sternly. "This is what I have been afraid of."

"O Tommy!" pleaded Mrs. Pritchard. "If you took them, do say so."

"If he took them!" repeated her husband. "Why, it is clear as daylight. He has been running in and out of the room all the morning."

But Tommy still denied the deed, though the farmer commanded, and his wife implored. Mr. Pritchard's face grew ominous.

"I'll give you till noon to tell the truth," he said; "and then, if you don't confess-why, I'll have nothing to do with a boy who lies. We'll ride back to

the poor-house this very afternoon."
"O Joseph!" said Mrs. Pritchard, following her husband into the entry. "He is so little! Give him one more trial."

"Lucy," he said, firmly, "when a youngster can tell a falsehood like that with so calm a face, he is ready to tell them by the dozen. I tell you, it's in the blood. I'll have nothing to do with a boy that lies. Perhaps the fear of going back will bring him to his senses."

He went out to his work; and Mrs. Pritchard returned to Tommy, and talked with him a long while, very kindly and persuasively, but all to no effect. He replied, as often as she asked him, that he had not touched the gumdrops. At last she gave it up, and with sad misgivings, resumed her occupations; while Tommy went to playing with the cat on the

At noon Farmer Pritchard came into the house, and they had dinner. After dinner he called Tommy to him.

"Tommy," he asked, "did you take the gumdrops?"

" No, I didn't," said Tommy.

"Very well," said the farmer; "my horse is harnessed. Lucy, put the boy's cap on. I shall carry him back to the poor-house, because he will not tell me and looked up the road. the truth."

Tommy, very soberly.

But still he denied taking the gumdrops. Mr. Pritchard told his wife to get the boy ready. She cried as she brought out his little warm coat and cap and put them on him. But Tommy did not cry. He comprehended that an injustice was done to him, and he knit his baby brow and held his little lips tight. The horse was brought round. Mr. Pritchard came in for the boy. I think he believed up to the last moment that Tommy would confess; but the little fellow stood steadfast.

He was lifted into the wagon. Such a little boy he looked, as they drove away. The wind blew cold, and he had that he had gone so far.

up. He only knew that all the happy life none go to seed more quickly, or multiof the past few days was over; snatched from him suddenly. He thought of the cold, forlorn house to which he was returning, and shuddered. The helpless old women, the jeering boys, the nights of terror-all these he thought of, when, with pale face and blue lips, he was taken down from the wagon and sent up to the house. Farmer Pritchard watched him as he went up the steps, a slow, forlorn little boy. He went in. The matron came out for an explanation. It was given, and the farmer drove away.

He drove home. It was not a pleasant ride. He missed his little companion; but he reasoned obdurately within himself that he had done all for the best. His wife met him tearfully at the door. The kitchen looked lonely, as they went into it together. A top lay in one corner, a primer was on the footstool. Mrs. Pritchard put them out of sight.

The farmer laid a fresh stock of gumdrops on his bureau at night, and thought grimly that these were safe. He retired early, not knowing what else to do; but his sleep was broken.

Mrs. Pritchard could not sleep at all. The tears stole through her closed eyelids long after the candle was put out, and the house was still. She was thinking of the poor little boy, even then, perhaps, cowering in his cold bed with terror.

Suddenly a curious, small sound attracted her attention. It was repeated again and again, and now and then there was a tiny rustle of paper. The sound came from the bureau. She listened intently, and her heart beat loud with excitement. She knew the sound well.

"Joseph!" she whispered. "Joseph!" "What, Lucy," said her husband, in a voice that sounded as if he, too, had been lying awake.

"Do you hear that noise, Joseph? It's

"I know it. What of it?"

"It's mice, Joseph, and they're after your gumdrops."

"Good gracious, Lucy!" groaned Farmer Pritchard upon his pillow. It flashed upon him instantly. He, and not Tommy, was the sinner. The noise stopped. The little depredators were frightened, but soon began again. And a rare feast they made of it.

It seemed as if that night would never end. The farmer heard every hour the clock struck, and at five he got up and made a fire in the kitchen. His wife arose at the same time and began to get break-

"I won't wait for breakfast," he said. "You can have it hot and ready when we get back. I'll harness up and start now, so as to get over there by dawn."

In a few moments the wheels rolled noisily over the frozen ground out on the road, and away drove Mr. Pritchard in the morning starlight.

Mrs. Pritchard brought out the top and the primer again, and made the kitchen look its very cheerfulest. Then she got breakfast. She baked potatoes, and broiled a chicken, and made fritters. She put the nicest syrup on the table, and a plate of jelly tarts. She laid Tommy's 'plate and knife and fork in their place, and set up his chair. The sun had risen, and the bright beams fell across the table. She went to the door

Yes, they were coming! They drove "Why, I don't want to go back," said into the yard; they stopped at the door; and the wondering, smiling little Tommy was lifted down into Mrs. Pritchard's eager arms. She held him very tight. "Oh! my lamb! my blessing!" she

murmured, woman-like. "Lucy, let's have breakfast now," said the farmer, cheerfully. "This little chap's hungry. He's our own little boy now, Lucy. He's never going away from us again."-Mary L. B. Branch, in Independent.

GOOD ADVICE.

souls. If you should happen to be

ply more rapidly, than does falsehood.

HOW THE INDIANS MADE THEIR AR-ROW-HEADS.

A young man in the Smithsonian Institute, writes the Washington correspondent of the Cleveland Leader, has just made public the discovery of the method employed in making the stone and volcanic glass arrow-heads, daggers, knives, axes and razors of the prehistoric races. Up to this time this has been a great problem to all antiquarian students, but no theory has ever been advanced showing such practical results as Cushing's. He started to solve the difficulty by putting himself in the identical position of the Aztecs or Mound-Builderswithout anything to work with except sticks, various-shaped stones, such as he could find on the banks of any stream, and his hands. After making some rude another, he discovered that no amount of chippings would produce surfaces like the best of those which he was trying to imitate. He therefore came to the conchipping by blows of a stone; when, presto! he found that he could break stone, flint, and obsidian in any shape he chose. Soon he had made spear-heads and daggers that would cut like a razor, as good as any he had before him, which had been picked up from all over the world. By a little more observation he found that the "flaking," which he calls his process, on the old arrow-head left grooves that all turned one way. He produced a like result by turning his stick the easiest way from right to left. He, therefore, concludes that the prehistorics were right handed people like ourselves. This conclusion is reinforced by the fact that occasionally an arrow-head is found that has flakes running from left to right, showing a left-handed person. The importance of this discovery is that it shows that the early races were able to do this work without the use of iron or bronze, a thing long doubted.

THE FLY AND THE LEAF.

On a bridge I was standing one morning, And watching the current roll by, When suddenly into the water There fell an unfortunate fly.

The fishes that swam to the surface Were looking for something to eat, And I thought that the hapless young insect Would surely afford them a treat.

Poor thing! I exclaimed with compassion, Thy trials and dangers abound; For if thou escap'st being eaten,
Thou canst not escape being drowned.

No sooner the sentence was spoken Than lo! like an angel of love, I saw to the waters beneath me, A leaflet descend from above

It glided serene on the streamlet: Twas an ark to the poor little fly, Which, soon to the land ascending, Spreads its wings in the breezes to dry.

Oh, sweet was the truth that was whispered, That mortals should never despair; For He who takes care of an insect Much more for His children will care.

And though to our short-sighted vision, No way of escape may appear, Let us trust; for when we least expect it, The help of our Father is near.

TATTLING AND TEMPER.

The recent tragedy at Montclair, N. J., is a singular example of the supreme extent of evil which can be brought from a trifle by uncurbed temper and uncurbed tongue.

A young Irish coachman named Armstrong was employed by a Mr. Blair. His horses angered him one day, and he fell to abusing them loudly on the street, striking them severely. A young woman who appears to have had an unchecked propensity for gossip went to Mr. Blair's house for dinner and dilated upon the affair un-Never let a lie go to seed in your til she had roused him to fury.

He left the table to reprove Armmer Pritchard really felt a little sorry it out and cast it from you, for I do as Neither of the men had ever been sure you that of all the noxious weeds taught to control temper or language. But Tommy had no hope to bear him that find root in the garden of the soul, The women appear to have added their side too.

words like fuel to a fire. It ended in Blair shooting the man until he fell dying at his feet.

There is seldom a more notable instance of the work of scandal-monging and uncurbed temper. A misstep of a horse, the error of a servant, both of which could have been set right by a little patience and kindness, have ended in the death of one man, and the lifelong misery of a whole family.

The Arabs have a proverb, "Temper in a halter draws a man to paradise, but it drives him to hell." "The tongue," says Holy Writ, is an unruly evil."- Youth's Companion.

RUBBER BOOTS.

The gum of which boots are made comes from France, South America, and Central Africa. It is nearly white, is ground several times between iron rollers, and then between very hot iron cylimplements by chipping one flint with inders, when it is spread upon and fastened to long sheets of cloth. One man can make fourteen pairs of boots a day, and gets usually twenty cents a pair for making. After he is through, they are clusion that there was another way of put for twelve hours in an oven where doing it, and, by chance tried pressure the temperature is 600°. In one factory with the point of a stick, instead of 4,000 pairs of boots and overshoes are made daily.

A NOBLE HABIT.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with highcolored adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate this habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never stretch a story or a fact to make it seem bigger or funnier. Do this and people will learn to trust you and respect you. This will be better than having a name for telling wonderful stories or making foolishly or falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass. One has well said: "Never deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend."

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.-S. S. Advocate.

Pleasantries.

A wag lent a clergyman a horse that ran away and threw him, and then claimed credit for spreading the Gospel.

A publisher offered \$1,000 for a story that would make his hair stand on end. Many tried for the money; but nobody got it, because the publisher was totally bald.

A pretentious student in Brown University once told Dr. Wayland that he thought it would be easy to make proverbs like those of Solomon. The reply of Dr. Wayland was, "Make a few."

The Rev. Mr. -- was once called upon to marry a man to his fourth wife. As he approached the couple, he said: "Please to rise." The man wiggled about in his chair a moment, and finally spoke: "We've usually sot."

Small boy to his maternal relative: tempted into telling a falsehood, let it be strong, while she and his wife went "Mamma, I should think that if I was to hold on to his cap. Nothing was plucked out by a proper confession of out to watch the encounter. Blair was made of dust I would get muddy inside said, as they drove along, though Far- your fault as quickly as possible. Pluck angry and abusive; so was his servant. when I drink." Quite right, S. B.; quite right. And if you drink too much, you may fall down and get muddy out-

Sunday-School Department.

SCRIPTURE LESSONS.

OCTOBER 12. LESSON 41.

Eighteenth Sunday after Trinity. - Genesis xviil. 16-33.

*16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And the Lord said, Shall I hide from Abraham the thing which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

him.

20. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, 21. I will go down now, and see whether they have done altogether according to the cry of it, which has come unto me; and if not, I will know.

22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

went toward Sodom: but Abraham stood yet before the Lord.

23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that dre therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous with the wicked; and that the righteous with the wicked; that be far from thee: Shall not the Judge of all the earth do right?

26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

within the city, then I wanted and said, Behold now, I sakes.

And Abraham answered and said, Behold now, I taken upon me to speak unto the Lord, which am dust and ashes:

Deservanture there shall lack five of the first And

but dust and ashes:

28. Peradventure there shall lack five of the fifty righteons, wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy ut.

29. And he spake unto him yet again, Peradventure there be forty found there. And he said, I will not do ut for forty's sake. or forty's sake.

30. And he said *unto him*, Oh, let not the Lord be angry, not I will speak: Peradventure there shall thirty be ound there. And he said, I will not do it, if I find thirty

here.

31. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty ound there. And he said, I will not destroy it for wenty's sake.

32. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

found there. And he said, I will not sake.

33. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned to his place.

Notes—Three heavenly messengers visit Abraham at Mamre or Hebron. He welcomes, entertains and refreshes them after the Eastern mode of hospitality. They inform him of the birth of his son Isaac (vs. 1–15).

VERSE 16. And the men rose up—looked towards Sodom. And Abraham went with them. This was another piece of Eastern hospitality, which a host owed his guests, to direct them on their journey. To this duty our Lord refers—"And whosoever shall compel thee to go a mile, go with him twain" (Matt. v. 41). As public roads and highways were not then; as villages, towns and cities lay apart, with wildernesses between, guides were necessary

as villages, towns and cities lay apart, with wildernesses between, guides were necessary to strangers in the neighborhoods. Hence Abraham brought them on their way.

VERSES 17-19. Shall I hide from Abraham that thing which I do? This is put as a question, but means, that a revelation shall be made to Abraham concerning the end of Sodom. We often make use of this form of speech, when we mean to say something positions. made to Abraham concerning the end of Sodom. We often make use of this form of speech, when we mean to say something positive. Seeing that Abraham shall surely become a great and mighty nation. Through Abraham's posterity the world knows that such cities once existed and what became of them. Among his descendants the threatened destruction and its fulfilment were remembered and preserved. God was all the more feared on this account, whilst every man's household and people may take warning by Sodom's fate. That his children and all after him may keep the way of the Lord, and learn to observe justice and avoid judgment, as well as challenge God's benediction.

Verse 20. Sodom and Gemorrah. There were five cities clustered around the Dead Sea, in the Jordan Valley, noted for their iniquity. The two here mentioned were the largest—the other three were Admah, Zeboim and Zoar. Our word "Sodomy" is from the name of the first city, and is a standing memorial of the wickedness of the fatal place.

Verse 21. I will go down now. This may have been done through one of His servants sent thither; or it may have been Lot himself, according to the saving of St. Peter (2 Epis.

have been done through one of His servants sent thither; or it may have been Lot himself, according to the saying of St. Peter (2 Epis. ii. 7, 8). See whether they have done altogether according to the cry of it. Their evil reputation, as it spread over the earth, or ascended to heaven, was to be laid open and proclaimed to themselves and others. And if not, I will know. That is, the people's true character shall be revealed.

VERSE 22. And the men turned their faces from thence and went towards Sodom. It seems but two angels left in this direction. But Abraham stood yet before the Lord. This was the third and chief angel, called the Lord. He was, likely, Christ Himself, who in the early ages manifested Himself on rare occasions.

VERSE 23. And Abraham drew near. In some reverential manner he approached this superior angel. His intercession for the city, whose does held then told him commence.

superior angel His intercession for the city, whose doom had been told him, commences with the question—Wilt thou also destroy the righteous with the vicked? This was the ground of his intercession. He pleads from this principle. Thou wilt not punish the just with the uniust.

with the unjust.

VERSES 24-32. Peradventure. This word occurs six times in his prayer, and means—if it should be the case, that fifty righteous, or forty-five, or forty, or thirty, or twenty, or ten, be found. These numbers represent the idea of completeness or some select company large.

be found. These numbers represent the idea of completeness, or some select company, large or small—rather than just so many.

Abraham appears to assume the character of an intercessor, or mediator between God and Sodom, or the race, as it were, since the change of his name occurred. And with a great reverence towards the Lord, and a profound humility within himself, does he carry his office. He addresses him Lord, and "judge of all the earth;" whilst he counts himself "dust and ashes." Besides he apologizes for venturing to speak, so much and so nimself "dust and ashes." Besides he apologizes for venturing to speak, so much and so long. Behold, I have taken upon me to speak unto the Lord;—Oh, let not the Lord be angry!—And I will speak yet but this once! Thus he supplicates five times, and each time earnestly, but humbly.

There is much proving done without any

There is much praying done, without any supplication, importunity or perseverance. and much supplication, without modesty, or reverence. So, too, is there much prayer offered, without intercession, or asking for

The patience of God also shines out brilliantly. "God is patient because He is eternal," says an old saint. He accepts eyery condition which Abraham proposes; and for the very reason, that it was suggested in the right snirt.

Sodom was on the verge of destruction, and this negotiation or treaty is related for us, to

teach us, that its impending doom was but a reaping of its own sowing; that the salt had all died out of its bosom, or lost its savor; and that its ripe harvest was at the door, just as it was with Jerusalem in later years, or many other cities. From Abraham's solicitude and God's condescension we see, that heaven is more inclined to prevent and deliver, than to arbitrarily strike and angrily light upon men. Because Abraham was allowed to search out, from fifty to ten men, and did not find any number after all, we may infer that to spare the city would but aggravate its misery. It is always far from the Lord to destroy the good, since the judge of all the earth always saves as long as there is any one to save. The Lord is good to all, and exhibits mercy in what strikes us as wrath indeed. In Sodom He delivered the only household that served Him, and suffered the city to come to an end, rather than to sink into a still deeper deep.

VERSE 33. And the Lord went His way. But only after Abraham had ceased supplicating Him—as soon as he left communing. Now Abraham returned to Hebron. The destruction of Sodom follows next.

THE FOUNTAIN OPENED.

Come let us not despair; the fountain is as full and as free as ever;—precious fountain ever flowing with blood and water, milk and wine. This is the stream that heals the wounded, refreshes the weary, satisfies the hungry, strengthens the weak, and confirms the strong; it opens the eyes of the blind, softens the heart of stone, teaches the dumb to sing, and enables the lame and paralytic to walk, to leap, to run, to fly, to mount up with eagle's wings; a taste of this stream raises earth to heaven, and brings down heaven upon earth. Nor is it a fountain only; it is a universal blessing, and assumes a variety of shapes to suit itself to our wants. It is a sun, a shield, a garment, a shade, a banner, a refuge; it is bread, the true bread, the very staff of life; it is life itself, immortal, eternal

The cross of Jesus Christ my Lord, Is food and med'cine, shield and sword.

Take that for your motto; wear it in your heart; keep it in your eye; have it often in your mouth till you can find something better. The cross of Christ is the tree of life and the tree of knowledge combined. Blessed be God, there neither prohibition nor flaming sword to keep us back, but it stands like a tree the highway side which affords its shade to every passenger without distinction.—John Newton.

BE ACTIVE.

Begin with little things—in your family, in your church circle, with your neighbors, who will be aided by even a kind nod, or friendly call. As we work on, it is wonderful how our powers of doing good service grow. The ready man or woman soon becomes the prominent person of his circle—always in demand, usually respected and appreciated. The great intellect may shine and overpower at times; but it is readiness and alacrity that are needed for every-day work. We need to do something not immediately connected with our daily work, as a change and rest. There is little relief in brooding over our labor or business, as we come home at night; but new energy and life come from taking some new work in hand. A willingness to assist in carrying on the improvements and charities in a community, lending a helping hand where needed, will twice bless—by the positive good rendered, and the reflex good received. Be active. Better wear out than rust out.

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General Mews.

There were 125,000 paying visitors at the Pennsylvania State Fair lately held in this

The Navajo Indians have been overtaken by the army at Sierra Blanc Canon; after a fight, lasting all day, the troops retired at night with a loss of five killed.

The stream of Lutheran emigration into Minnesota from Northern Europe still continues. In the month of June alone 1,170 Scandinavians passed through St. Paul for "the regions beyond."

Forty-two new students have entered Yale Divinity School. The lectures on preaching will be delivered in December by Dr. Howard Crosby, Chancellor of the University of the City of New York.

Deadwood, in the Black Hills, Dacota Territory, has been nearly destroyed by fire; loss said to be over \$1,500,000; as many as 2,000 people are homeless. The fire broke out in a bakery, on the morning of the 26th inst.

The Congregationalist makes public th The Congregationalist makes public the statement that the regular receipts of the American Board for the year just closed have fallen far short of the amount expended. If this amount had been kept within the limits of the reduced appropriations and not enlarged in view of the Otis legacy, there must have been received in August, it thinks, about \$130,000 in order to pay all the expenses for the year; but instead of this, the actual receipts for August were only \$55,000, leaving a deficiency of \$72,000. "And when it is remembered," The Congregationalist goes on to say, "that the appropriations were considerably increased in view of this legacy, especially for some of the educational institutions of the Board, and in order to relieve some of of the Board, and in order to relieve some of the missions from severe retrenchment, it need surprise no one to learn that it has been necessary to take not only \$75,000, but double that amount, from the Otis fund, in order to close the books of the Board, September 1, clear from debt."

FOREIGN.

The Prussian Court of Justice has rendered judgment in a suit against a person for printing a parody of the Apostles' Creed for the complainants. In Prussia no one may offer insult to a religious faith.

The Spanish Government has repudiated the action of the Governor of the Island of Fernando Po in banishing a Primitive Methodist missionary, the Rev. W. Holland, and has permitted Mr. Holland to return and resume his labors.

A great Christian Convention is to be held in Dublin, Ireland next month. Bishop Hil-lery, Lord Kintore, and other celebrities are to be present. There will be sectional meet-ings, as in the British Association and nearly all branches of Christian activity will be

The Dean of Brussels has issued a circular The Dean of Brussels has issued a circular forbidding Catholics to send their children to the public schools, because they have been condemned by the Pope and the bishops. It is said that the Pope is greatly annoyed at the extreme hostility of the Belgian bishops to the new Belgian Education act, and that he has informed them that their resolution to excommunicate all who have anything to do with the State schools must not be carried out.

The Reformed Episcopalians in England The Reformed Episcopalians in England have proclaimed their independence of the Reformed Episcopal Church in America, from which they sprang. Bishop Gregg announces that henceforth the Reformed Church of England will be known as "The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland." It will be free from all foreign interference, and under the jurisdiction of Bishop Gregg and Bishop N. R. Toke. Both bishops were appointed and consecrated in this country, and owe to the American Church the authority they possess.

Farm and Garden.

How to Keep Boys on the Farm.—Farming, when well conducted, is a good and pleasant business. If our sons and daughters do not like it there is almost always some good reason for their dislike. If you want to make your son like his business place him in responsible places, trust him, consult him about the work he has to do. Let him do part of the thinking. Give him nearly the sole care and responsibility of something on the farm, the fowls, the pigs, some of the stock, some of the crops, or a garden or a part of it. Suppose he does not do everything just as you would; advise him. It is much better that he should fail while he is yet young and has time to learn under your training, than not to try or fail till he gets into business for himself. By treating children in this way they will take more interest in their work, and be much more likely to succeed when they start for themselves. Do not make slaves of your children. Let farming be conducted on thorough business principles, as manufacturing and commerce are and ever have been, and it will become more attractive, both to boys and men.

CULTIVATE MORE TURNIPS.—We all know the value of the turnip crop to England. It has been asserted that the interest of their immense debt is annually paid by the product of this crop. As to the United States, we do not make half the use of the turnip we might do, by increasing the consumption of the root and improvement in the manner of its cultivation. The great want of our winter feed for cattle is succulence. We somewhat obviate cattle is succulence. We somewhat obviate this want by using cut feed moistened, but as a general thing hay and oats and corn and water form the bulk of cattle-food. Carrots, potatoes, rutabagas and turnips are used at times, but to a very limited extent to what

they might be.

One reason for this limited use may be in our old enemy, dead labor. In the culture of the carrot, for instance, there is a great amount of hand-work. As soon as the seeds are up the plants must be thinned; and after every the plants must be thinned; and after every hoe-harrowing between the rows, hands must go over again to keep the rank weeds from smothering out the carrot plants. Carrots are excellent horse-feed; but few of us have this hand-labor to spare. It is so much easier to hoe corn in the hills both ways; though we know how nice it is to have carrots with corn, corn alone has to do the work.

Here is the same trouble with the turnip, though in a less degree to be sure. Every single turnip has to be handled in pulling; and then after pulling every one has to be

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gone over again and handled to take the top off. If we could manage to do this by machinery, as we do so many other things, so as to get rid of this hand-labor business, no doubt the production would soon be doubled, and use be found for an immense numbe more than is your drawned of. This may come in time for now dreamed of. This may come in time, for Yankee genius is equal to any achievement in this direction.—Gernantown Telegraph.

Horses Without Shoes .- There contin-Horses Without Shoes.—There continues to be a good deal said on the subject of abandoning the shoeing of horses. A Boston man, some time ago, declared that a horse, whether on the farm or road or in the hard work on the stone pavements of the city, could stand the labor just as well without as with shoes, winter and summer. If this is a fact, it would be a marvelous discovery, to be made only in this day of enlightenment, and of invention and discovery; but we fancy that there is next to nothing in it, as we heard no more from the Boston man. But the matter has been warmly urged in other places especially in England, and notably in London, where much comment has been made on the preposition. One person, who gives his name, where much comment has been made on the proposition. One person, who gives his name, writes in the Times, of that city, saying that when a horse belonging to him required a renewal of the shoes he had them entirely removed and turned him out a month to pasture, when he was given a mile or two of driving while the hoof was hardening. During the month's pasturing, the hoof had been worn down beyond the holes where the nails had been clinched, and of course left the shell very thin and tender; but after this the hoof grew thick and hard, quite unlike what it had been before, when he put the animal to full work, and he stands it well and is more sure-footed. He had been regularly shod before

All horsemen know that after the shoes are removed and a horse is turned to grass, that the hoofs wear very much the first month, so as to leave the shell thin and tender; and they also know that if this pasturage is continued for two or three months, the hoof grows again and becomes very thick and hard. But few and becomes very thick and hard. But few horsemen are aware, or are not likely to become aware, that the shoe can be dispensed with upon our hard roads, paved streets, etc. We regard it as next to an impossibility. If otherwise, it is hardly conceivable that shoe ing would have ever been thought of, and the heavy expense attending it ever submitted to. No, gentlemen, we must have better proof of your proposition or discovery before we shall regard it as worthy of consideration.

Acknowledgments.

MISSIONS.

MISSIONS.

Recd per Rev J W Pontius, from St Mark's Mis Soc Cochranton, Crawford co, Rev S S Miller, Treas Md Classis, Rev J F Wiant, Treas Lancaster Classis, from Reamstown 4 50, Bethany 13 00, Hanover 28 00, Manheim 15 00, Columbia 15 00, Maytown 3 60, St Stephens', Lancaster, New Holland 25 07, New Providence, 10 00, Elizabethtown 7 50, W A Wilt Treas, from Trinity 1st Ref cong, York,

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Dr T S Johnston, Leb Col Mis Meeting of late Synod,
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Ringtown chge, Pa, pastor E D Miller
Hanover, Pa, Ref ch, pastor J Sechler,
Emanuel's chge, York co, Pa, pastor J D
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THE MARKETS.

Philadelphia, Sept. 27, 1879.

[The prices here given are wholesale]	-
[The prices here given are wholesale.]	. 1
FLOUR. Wheat, Superfine	1
" Extra Family 4.25@4.75	
Fancy 0.20(4)7.73	
Rye 4.12½ @ 4.25	
Corn meal 2.75@2.80	
Buckwheat meal 1.10@1.30	
GRAIN. Wheat, White 1.12@1.24	
" Red 1.19@1.20	1
Rye 74@75	
Corn, Yellow 58@59	1
" White 48@56	
Oats 34@36	
Barley two rowed 60@65	
Barley Mal two rowed 80@90	
GROCERIES. Sugar, Cuba 6% @7	
" Refined cut loaf 9(a)91	
" " orushed 9@91	
" " powdered 83 @ 9	
" " granulated 83 @ 97	
6 6 A 8½(@,8¾	
Coffee, Riogold 143 @ 163	
" Maracaibogold 13@19	
" Laguayragold 14½@152	
" Javagold 22½@26 Provisioss. Mess Pork	
Dried Beef	
Sugar cured Hams 9@10	
Lard 63 @ 7	
Butter, Roll extra 12@14	
Butter, Roll Common 9@11	
Prints, extra 25@27	
Common 20(a) 23	
4(a)	
Eggs 20@21	
SERDS. Clover, per 100fbs 7.25@8 00	
Timothy per bushel 2.60@2.70	1

Philadelphia Manufacturers Abroad

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The Cincinnati Gastte, commensing upon the earpet exhibits in their fair, says:

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and gold. Gas chandeliers lighted give the whole a soft, mellow tint, adding to the portion seen by daylight.

The other exhibit is from the world renowned Glen Echo Mills of Messre, McCallum, Crease & Sloan, at Germantown, Pa. No art gallery can boast more exquisite harmony in designs or colors. Body Brussels with borders and a splendid line of ingrains are suspended beneath a mammoth lambrequin-shaped top with marcon-colored curtains at the sides, thirty by seven feet in extent, in black, gold and blue, bearing the legend of the mills, their location, the owners' names and the numbers of their palatial business house in Philadelphia. The arrangement of the carpets is perfect and syles and quality unexceptionally good. Designs in dark green and gold and orange blue and drab resomble brocade silk. Even at the Centennial there was no such artistic display, both in point of beauty and excellence. This is high but just praise.

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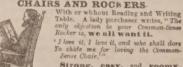
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